

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LIV

JACKSON, MISS., July 14, 1932

NEW SERIES  
VOLUME XXXIV. No. 28



PROF. I. E. REYNOLDS



DR. PERRY F. WEBB



DR. W. E. DENHAM

**MISSISSIPPI BAPTIST ASSEMBLY**  
Woman's College, Hattiesburg,  
Sunday, July 24—Friday, July 29

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CONFERENCES

8:00 A. M.—Sunday School.  
8:45 A. M.—B. Y. P. U.  
9:30 A. M. W. M. U.  
10:15 A. M.—Church Music.—D. V. B. S.

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PERSONAL

The Sunday School, B. Y. P. U., and D. V. B. S. conferences will all be led by the State Workers and Heads of these Departments.

RECREATION AND SOCIAL HOUR—Under the supervision of Rev. D. A. McCall.

SONG SERVICE AND CONFERENCE ON CHURCH MUSIC—Directed by Prof. I. E. Reynolds, Fort Worth.

BIBLE HOUR AND SUNSET SERVICE—Led by Dr. W. E. Denham, St. Louis.

INSPIRATIONAL ADDRESSES—Dr. Perry F. Webb, Pine Bluff, Ark.

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PROGRAM

11:00 A. M.—Monday—Song Service.  
11:15 A. M.—Home Missions—Dr. W. A. Hewitt.  
11:45 A. M.—Bible Hour.  
12:30 P. M. Lunch.  
11:00 A. M.—Tuesday—Song Service.  
11:15 A. M.—State Missions—Dr. R. B. Gunter.  
11:45 A. M.—Bible Hour.  
12:30 P. M. Lunch.  
11:00 A. M.—Wednesday—Song Service.  
11:15 A. M.—Foreign Missions—W. E. Holcomb.

11:45 A. M.—Bible Hour.  
12:30 P. M. Lunch.  
11:00 A. M.—Thursday—Song Service.  
11:15 A. M.—Christian Education—Dr. H. L. Martin.

11:45 A. M.—Bible Hour.  
12:30 P. M. Lunch.  
11:00 A. M.—Friday—Song Service.  
11:15 A. M.—W.M.U.—Miss Pearl Bourne.  
11:45 A. M.—Bible Hour.  
12:30 P. M. Lunch.

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FOR EACH AFTERNOON OF ASSEMBLY

Recreation—Swimming, tennis, croquet, horseshoes, checkers and various other amusements.  
5:00 P. M.—Social Hour.  
6:15 P. M.—Dinner.  
7:15 P. M.—Sunset Service on Campus.  
7:45 P. M.—Song Service.  
8:15 P. M.—Inspirational Hour.

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SPECIAL MENTION

Board, including 3 meals each day, will be as follows: Five day period in advance \$6.25. For less than full period \$1.50 per day. For groups of 10 or more from any one church or community a special rate of \$5.00 each for the entire period of Assembly. Guests bring their own sheets, towels, pillow cases, soap, etc.

The first session opens Sunday evening, July 24th. The closing session will be Friday evening, July 29th.

THURSDAY NIGHT WILL BE STUNT NIGHT

If you are interested in a week's vacation with an uplift physically, socially, intellectually and spiritually, come and bring your workers to the Assembly.

## TSINAN, SHANTUNG, NORTH CHINA

My heart is filled with praise and thanksgiving for what He has permitted me to see and feel during the past days and weeks on this field. It is more like the days following Pentecost than anything else I know. The Holy Spirit is being poured out in an unusual way throughout our whole North China Mission and we have seen wonder after wonder in the way of souls being saved and Christians and missionaries being baptized in the Holy Spirit. Up to the present only a very few of the missionaries and Chinese coworkers remain who have not received the baptism with the accompanying zeal and power which was not known before. But it is more especially about a recent country trip that I want to write at this time.

During the week we were out we visited and held meetings at ten different places in two counties. At each place the Holy Spirit was working and we were able to see large numbers of people who had just been saved or who were under deep conviction of sin and made confession while we were there. At each place the house was crowded with hungry souls and it was a joy indeed to see them weeping and confessing their sins and accepting Christ as their Lord and Savior. Every sin imaginable was confessed, including the whole decalogue. One man had been a robber for many years but came under such deep conviction that he got up before the whole congregation and confessed the whole thing. Needless to say he found relief and was happily saved and later filled with the Holy Spirit. Another had stolen money some years ago, but after being so wondrously saved confessed the whole thing to the Lord and the people and then went home and brought up the money to the church and asked them what they wanted done with it. The Lord is now using this man in a wonderful way to witness and lead others to Him. Not only are people in large numbers being saved throughout the country, but signs and wonders follow the preaching of the Word just as is promised in His Word. I have never seen anything like it. There are many demon possessed people in China. In some of these country places it is not unusual for them to pray and cast out the devils. On this trip we saw or heard of several instances. Sick people have also been healed in many places in answer to direct prayer of faith. In a village near one of the churches there lives the mother-in-law of Mr. Hsiang, the evangelist. This woman had been paralyzed for many years and was almost completely helpless. Her tongue and her whole left side were useless. During a recent revival meeting in the village where the church is, the evangelist, Pastor Wang, Miss Crawford and many of the Christians went to this village to preach. They were led of the Spirit to pray for this paralytic and she was immediately healed. On our recent visit to the place we saw this living testimony to the power of God to heal, and heard her praising the Lord in a clear distinct tone of voice. We preached in the yard to a large crowd of the village people and at the close many accepted Christ as their Lord and Savior.

Tsueichialo is in many respects a model church. The building was erected last year by the Christians on land which they had purchased themselves. Now the building is too small to accommodate the crowds that go, it being filled almost, by the folks who attend the daily five o'clock morning prayer meeting, not to speak of the other regular meetings. People come and go during all hours of the day to the evangelist's home for prayer for themselves, their family or for some lost friend. The first half day we were there we had no less than four prayer meetings. It is just as natural for them to pray as to eat or drink. An evangelistic band has been organized there composed of both men and women who go out to all the nearby villages and market places preaching and witnessing for Christ. For several years we have been unable to carry on tent work with the big gospel tent we have because of being unable to finance it, and not having enough preachers. These dear Christians

have held two meetings at big country fairs during which many thousands of people heard the gospel and large numbers were saved. All expense was born by the band itself. They sold more than enough gospel portions to cover their living and other expenses. There are many other interesting things about this and other churches in the country I should like to tell you, but time and space forbid.

While the Lord has blessed and is blessing us in a marvelous way, we are still unsatisfied and long to see many more souls saved. Do pray for us that we may be true to Him and rightly represent Him whose ambassadors we are in this dark land.

Yours in His service,  
John A. Abernathy.

P. S.—At Sun Kia Fangza, one of the country outstations they are building a new church on land purchased by the Christians themselves and are having a pretty hard time. They are doing it all by faith and the Lord is blessing them in a wonderful way. The church when finished with the lot will cost something like \$250.00 U. S. money. In case any one should feel led of the Spirit to give something towards this worthy object, no matter how much or little, it will be greatly blessed of the Lord and appreciated by these dear brethren and sisters. If you send check, bills, or International Money Order direct to me I will transfer it to them and they will send receipt for same. —J.A.A.

—BR—

## A MAN AMONG MEN

—o—

The passing of that outstanding citizen and great minister of the Gospel, Reverend L. E. Hall, removed one of the strongest and most constructive leaders the State of Mississippi ever possessed. The Baptist Record for nearly a half century has recognized and appreciated the powers of Brother Hall as evidenced by the many articles it has carried throughout the years over his signature. I am sure all readers of The Baptist Record feel a spirit of thanksgiving that you so generously permitted them to enjoy the logic, reason and inspiring leadership of Brother Hall.

I came to Hattiesburg in 1895, and one of the first contacts I made was with Brother Hall. He was carrying on the most important work in South Mississippi, that of organizing and directing the great tide of immigration that had set in and which was to multiply many times the thin population of the piney woods. Brother Hall possessed the largeness of intellect, fullness of information, will power and physical strength necessary to meet the emergencies, and I am positive there was not another man then in South Mississippi who could have taken his place.

Brother Hall was the type whose growth never ceases. As the years moderated his physical powers his great mind and energies turned more definitely to research and to the pen, and his closing years were the richest and most useful of his life. I believe he possessed the largest mind with which I was ever associated. His spirit of justice and fair play was as great as his other powers. He possessed a will that could not be broken, yet he was one of the most tender men I ever knew. He was an ideal combination of power and love. During the thirty-seven years of friendship between Brother Hall and myself our relations constantly grew more intimate, and every day added new impressions of his nobility of character and his power as a man.

I appreciate that it is impractical for me to discuss such a great subject in the brief space that is available for this tribute.

"He was a man, take him for all in all,  
I shall not look upon his like again."

Yours very truly,  
F. W. Foote.

—BR—

The news dispatches announce that the women's organizations working to repeal the Eighteenth Amendment, made up of women in both major political parties, has declared its support of Mr. Roosevelt.

## THE FOUR SQUARE MAN

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Luke 2:52.

In this text we have The Four Square Man, or, The Pyramid of Perfect Manhood. There is the physical; mental; social and spiritual.

We come into the world without our consent and go out against our will. We spend the first half of our lives wishing we were men, and the last half wishing we were boys again. If you are poor, people say you are a bad manager. If you get rich, you are dishonest. If you give freely of your wealth, you do it for show. If you get all you can and CAN all you get, you are a tightwad. If you die young, you had a great future before you; if you live to be old, you missed your calling.

## I. THE PHYSICAL SIDE.

Many a man is handicapped in life because of a weak or sickly body. When Robert Speer left college, the president said, "There goes the strongest man spiritually and physically that ever left this institution."

After Luke Howard had fallen to the depths, he said, "Doc, they say I'm not the man I used to be."

## II. THE INTELLECTUAL SIDE.

One of the brightest young men that I ever knew, received a check from his father to pay his college expenses, and when he presented the check they told him that he would have to endorse it. He did not understand. After a bit he wrote on the back, "I heartily endorse this check." It took some time to get him to understand that he must write his name on the back of the check.

There are two rules that we must follow in life if we are to succeed. 1st: Know the demand. 2nd: Prepare to meet it.

A concern put in large letters a sign on their window one day. "Wanted—Manager. \$5,000 salary. Teamster wanted—wages \$2.00 per day." The next morning there were a hundred applicants for the teamsters place, but not a single man applied for the management. Why?

Booker T. Washington so improved the intellectual side that he made his mark in life. Abraham Lincoln said, "I will study—the chance may come—and I'll be ready."

But intellect never made a man. Aaron Burr was a most brilliant man, but debased. Byron—whose mind emitted thoughts like sparks of fire—wallowed in debauchery and sin.

## III. THE SOCIAL SIDE.

Human conduct is predictive. The social side has to do with our relation to other people. "No man liveth unto himself."

One must learn to keep skid-chains on his tongue. Don't make too many promises. Bright people must learn to be tolerant with people who are not bright. Keep the corners of your mouth turned up. Discuss but don't argue. You never will get along with other people if you carry old grudges in your heart. You make more friends in one week by getting yourself interested in other people—than you can in a whole year trying to get them interested in you. The one thing that we need is tact. Being tactful is a priceless jewel.

## IV. THE SPIRITUAL SIDE.

"Increased in favor with God," Oh the strength of character that comes from knowing God thru Jesus Christ our Lord. Its the most manly thing one can do. It is a life of great blessing—especially in the home.

Circumstances of blessed memory come to me as I think of other days when men were led to confess the Christ and to give their hearts to God. Their homes became spiritual and religious—a veritable heaven here on earth. Without the spiritual dominating the house in which one lives—there can be no heaven on earth. Try it and be convinced for all time to come.

—A. A. Walker,

—BR—

First term of Mississippi College Summer school closes this week and the second term begins next Monday. The attendance for the first term has been beyond expectations and the work done appears to have been unusually satisfactory.

# Housetop and Inner Chamber

It is again time to turn the artillery on the distillery.

—BR—

The Secretary of the Baptist Brotherhood in Louisiana gives up this work for lack of support.

—BR—

Roger W. Babson says that closing churches in summer is like closing hospitals during an epidemic.

—BR—

Don't forget that you can still secure The Baptist Record in clubs for ten or more for \$1.50 per year.

—BR—

Miss Helen Keller, the deaf, dumb and blind young woman of Alabama received recently the degree of Doctor of Laws from the University of Glasgow.

—BR—

The editor of the Baptist Message of Louisiana, Dr. F. W. Tinnin does not fail to express his mind on the Democratic National Convention's wet proclivities, and the behavior of those attending.

—BR—

The warden of Sing Sing prison says the records of that institution show that ninety-nine per cent of the prisoners were never actively interested in church organizations before being sentenced.

—BR—

"The Snake" is the title of a prohibition pamphlet highly commended as a useful document in these days of fighting. It may be had for 25c from the author O. J. McClure, 400 Deming Place, Chicago, Ill.

—BR—

Brother Auber J. Wilds brought together in Jackson one day last week a large group of representative Baptists from over the State, planning the B. Y. P. U. work aggressively for the future.

—BR—

Some pastors are now amazed to find their people on the wrong side of a great public moral issue. The reason is that these people have been filled with the propaganda of the devil found in the secular press, and nothing has been done to get them to read the religious paper.

—BR—

Some people are crying out of one side of their mouths against high taxes, and out of the other side in favor of bonuses and expenditure for great public improvements. As if these things did not have to be paid for with taxes and more taxes.

—BR—

Rev. T. N. Lusk died at Doddsville last week. He had been for many years pastor of country churches in Montgomery County and was greatly beloved. Funeral services were conducted at Scotland Church, near Winona, by Rev. V. E. Boston and Rev. J. E. Kinsey.

—BR—

New Hebron Baptist Church has been blessed with a revival meeting. Dr. Lovelace of Clinton preached the gospel to us for ten days. Thirty-one were baptized. Six united by letter. This has been a good year for us up to this time. I am praying for a spiritual revival in all our churches.

—B. E. Phillips.

—BR—

Mrs. Ned Rice sends in a check from the Charleston W.M.S. for \$100.00 and one or two checks as side dishes for the Special Emergency Offering for Home and Foreign Missions. It is said that the Sumner W.M.S. will do the same. We have found out that the women have the money or the religion, one or both. Come on brethren!

—BR—

My meeting at Goodhope on the line of Smith and Scott Counties lasted six days, preaching by

James Chapman. We are on the mountain top, greatly revived, with twelve new members, ten for baptism, two coming from anti-missionary. The Sunday School has grown so they are going to build Sunday School rooms to the church, the committee appointed and is going to work at once.

—D. W. Moulder.

—BR—

The daily paper published by the University of Minnesota says about prohibition: "The Canadian and state option systems have both been tried out. Reports from Canada too numerous to mention here have shown that their method of liquor control has not eliminated the bootlegger or speakeasy, has not decreased drinking, drunkenness, or crime, and has not proved satisfactory in general. The United States experienced state option until in 1918 when that system was replaced by prohibition."

—BR—

Dr. F. M. McConnell, Editor of The Baptist Standard says: "There are lots of pastors who do not want their people to give to missions. If they did, they would preach it. People do what they want to do. Any pastor whose church does not give does not want his members to give. It is not really on his heart. He does not pray about it very much, if at all. Surely there are some in every church who could be led to want to give if the preachers cared and prayed and preached like Paul did. Their hearts are not like Paul's heart. No sane man can imagine Paul pastor of a church six months and neither Paul nor a single member giving a dime to missions through a great co-operative program to evangelize the world."

—BR—

Jesus said "In as much as ye did it unto one of the host of these my brethren, ye did it unto me." Is it not true today that the people on our mission fields are holding out pleading hands to come to their help and help them carry the gospel message to the people in their fields? Is it not true that when Jesus sent out his first

missionaries, He said, "He that receiveth you receiveth me?" If Jesus should in person be holding out His hands today to receive the offerings of His people for the spread of the gospel, would His hands remain empty? Is it not the voice of Jesus which says, "Ye shall be my witnesses in Jerusalem, and in all Judea, and in Samaria, and to the uttermost parts of the earth." We are answering Him today who said, "Go ye therefore and make disciples of all nations." The testing time is on us. The judgment day is before us.

—BR—

Last week the newly organized church, Center Terrace at Canton, asked a council to examine for ordination the Pastor-elect Mr. James Arnold White. At the First Church the following brethren gathered, Chairman J. J. Mayfield, Rev. J. E. Cranford, Rev. Mr. Broadus, P. I. Lipsey and three deacons, Brethren Richey, White and Tucker, also Brother McIntosh, a licensed minister. Pastor Mayfield acted as moderator and Brother Broadus as clerk. The editor led in the examination, which proved to be satisfactory, and the program of ordination was carried out the same evening in the newly built house of the new church. The editor preached the sermon. Brother Cranford delivered the charge to the candidate and Brother Mayfield led in the ordaining prayer. All the elders and deacons present took part in the laying on of hands. Brother White has been a member of First Church in McComb, and attended Mississippi College and the University of Mississippi.

The congregation is hopeful and enthusiastic under the leadership of the young pastor.

East End Baptist Church closed a few days ago one of the best meetings in its history. For the second time H. L. Spencer did the preaching. The church people of Columbus with the pastor regard him as one of the ablest and best preachers Columbus has ever had in revival services. Robert C. Malone conducted the singing. No more consecrated, able and loyal singers do we have today. The preacher and singer both are real church and kingdom builders, which is shown by a continued reaping of results. We feel that the seed sown will continue to yield good results. The church is growing and by the help of God will continue to grow.

I have eight meetings this summer and have dedicated an extra 10%, the first ten being already His, of the total contributions to the Kingdom work.

—Robert Judson Shelton.

P. S.—We are in a meeting at Elrod, Ala., with James Sweeneby. The church has a standard Sunday School, W. M. S. and the best organized church I have had the privilege of working with. The Spirit of God can be felt in every service.—R. J. Shelton.

—BR—

Mr. Ruben Vergara, a young man from Lima, Peru, came to the United States to study aviation, and entered a school equipped for this purpose. While in attendance upon a Masonic lodge he met a Baptist minister, who invited him to attend the church of which he was pastor, and the invitation was accepted. Mr. Vergara was led through this good pastor to trust in Jesus as his own personal Savior, and now he has it in his heart to carry the gospel message which saved him back to his own people in Peru.

Is there some Baptist man or woman, some Sunday School class or missionary society, some brotherhood that will provide help for this fine young Peruvian Christian to take the training which he needs? President W. W. Hamilton is eager to make possible the attendance of Mr. Vergara upon the Baptist Bible Institute in New Orleans. Write him about this at once. If you cannot give the full amount needed, maybe you can give a part of it. The total for the year's board and room is one hundred and seventy-six dollars.

—BR—

Dr. Z. T. Cody, Editor of The Baptist Courier says about the effort to repeal the Eighteenth Amendment: "It will be some years before the real fight comes, if it ever is to come. It will take two-thirds of both Houses of Congress to submit the question; and such a Congress is yet to be elected. It is at present about two-thirds the other way. Congress will have to agree on the kind of proposition it is to submit to the states as a substitute for Prohibition. When this is done, if ever, the proposition will have to be approved by thirty-six states out of the forty-eight in the Union. In that fight New York will count no more than South Carolina. If thirteen states remain true to the Eighteenth Amendment, it remains in the Constitution. And, it seems, this time the states are to pass on the question, not in their Legislatures, but in Conventions which deal with the question alone. That is those who are elected to these Conventions are elected solely on the Prohibition issue. We like that. We like it from every point of view. For one reason, among others, because preachers and churches and church papers and church people, and the whole moral army of America can speak as well as vote, without anyone being able to decry their right to do so or charge them with impropriety. No party question can be involved: We have never advocated the resubmission of this question to the people. As we saw things it was settled and settled in the right way. But if it has to come, let it come. We do not fear the outcome."

—BR—

Read your denominational paper and keep posted along all lines of the work. Fifty Cents will bring it to your home every week for three months.

# Editorials

## THEY SHALL SEE GOD

People are called atheists, agnostics, deists, pantheists, or theists, according to their declared views as to the existence and nature of God. We do not need here to define these classes, and we are not concerned to discuss them. What we are here interested in is, whether people who say they believe in the existence of God have an overwhelming sense of His reality and of His presence.

To see God is to have such a conviction and realization of His presence with us as to make Him the determining power in all that we see and know and do. We do not see with our eyes only. The 5 senses only give us a start in the attainment of knowledge. Most that we know or see is with the mind after the five senses have done their work and retired.

We have a friend who frequently in conversation says, "I see; I see!" We know that he is not talking about the gift or restoration of physical sight. He is acknowledging that light has come to his mind, and he is testifying to the fact that he has a satisfactory understanding of the matter under discussion.

We are not surprised that when Paul speaks of a heavenly vision which he had had of the Lord, as he was caught up unto the third heaven and saw things which it was not lawful to utter, that he says "Whether in the body I know not, or out of the body I know not." The vision was clear and unmistakable, so much so that it was impossible for him to say whether or not it was through the physical eyes. Like Moses on the mount, like Isaiah in the temple, like John on Patmos, there was a clear and unmistakable realization of the presence and power and holiness of God.

We are not saying here that it is the privilege of God's people today to have such a vision of God as was given to these prophets. But what we are saying is that it is the privilege and duty of every servant of His to have such a realizing sense of His presence as will dominate all his thinking and living and speaking.

A seer is first of all one who sees God, and in this light he sees everything else. To these prophets of old was given the vision of God concentrated in a moments time which to most of us must be scattered over years of time, over all the experience of life and through every page of the Book. Moses was able to see God in everything after he had seen Him in the burning bush, and later while hidden in the cleft of the rock. Throughout life "he endured as seeing Him who is invisible."

It ought to be possible for us who found God in Christ in forgivness and redemption, in eternal deliverance; it ought to be possible for us to realize His presence through "every step of the way." Is God real to you? Can you say:

He walks with me and He talks with me;  
And He tells me I am His own;  
And the joy we share as we tarry there,  
None other has ever known.

It is well for all of us to look at what Jesus says about the condition of seeing God, and the condition of those who see Him. "Blessed are the pure in heart for they shall see God." There is no greater need among Christians today than a powerful realization of the presence of God, and a correct understanding of His character. Without these men wander in darkness, are paralyzed by uncertainty and clouded with confusion. This is the condition of our generation. David says, "In thy light shall we see light." How shall we come to see Him? Jesus tells us, "The pure in heart shall see God."

What is it to be pure in heart? It does not mean to be sinless, however desireable that may be; for if that were a condition, we would be tantalized by an impossible condition. It does not refer to chastity which has come to be a synonym for purity in the common thinking of people. It is rather that wholehearted surrender

of ourselves to the fact of God, to the will of God which enables Him to enter and dominate our lives. It is singleness of purpose, unity or oneness of aim and desire which prevents any other control in the life but the one thing of what God would have us do and be.

It is much the same as Jesus taught when He said, "If thine eye be single, thy whole body shall be full of light." If we wish to see God we must turn our faces toward Him; we must turn our backs upon everything else; all worldly gain, all selfish ambitions, all desire to please men. There must be the one desire to hear His voice to know His will, to carry on His work. Singleness of aim, oneness of desire, wholehearted devotion to Him, these will clear our vision. Then shall we know if we follow on to know the Lord.

Just this other word: "Blessed are the pure in heart for they shall see God." Jesus is telling us how to be happy, how to be happy Christians. He gives seven reasons for being happy, or seven ways by which we attain to happiness. And this is one of them. Could anything bring more joy to a Christian's heart than this realization of the presence of God and the constant contemplation of His glorious attributes? Is there anything that is more needed today than this joyous vision. Still stands the ancient law "The joy of the Lord is thy strength." The lack of it is our present day weakness. The way is open to us, "Blessed are the pure in heart, for they shall see God."

—BR—

Thanks to Pastor W. E. Farr. He always has his people to read The Baptist Record. This time he comes with 18 names from Itta Bena.

—BR—

Pastor W. A. Hancock is in a meeting this week at West, himself preaching during the revival.

—BR—

A mass meeting of Prohibitionists was held in Memphis at the Ellis Auditorium on Monday night. Protestant pastors and W.C.T.U. workers were the movers in the campaign.

—BR—

In 1917 the devil took us up on the mountain and showed us the glory and glamor of war. We are now seeing something of the squalor which it has caused. From A. E. F. to B. E. F.

—BR—

President W. W. Hamilton of the Baptist Bible Institute says they could have two hundred more students next session than last session if they had funds with which to take care of them.

—BR—

After several days of delay Ex-Gov. Smith of New York has announced that he will support the Democratic party. When asked if he was satisfied with the platform, he replied: "Sure, most of it was my idea. If I wasn't satisfied with it I wouldn't support the party." Of course he approves the course of all those who take a similar position four years ago.

—BR—

Soon will be published in The Record a list of the Associations with time and place of meeting. This is done for the information of the brotherhood, and to give opportunity to supply any names which are lacking in the list and correct any errors. Please look over the list and write us supplying any needed information. They begin with Lee and Lafayette Counties Sept. 6, and close with Kosciusko Oct. 21.

—BR—

Standing beside the grave of the "Unknown Soldier" former President Coolidge said: "We do not need more national development. We need more spiritual development. We do not need more intellectual power; we need more spiritual power. We do not need more knowledge; we need more character. We do not need more government; we need more culture. We do not need more law; we need more religion."—Ex.

—BR—

In commenting on the swinging over of John D. Rockefeller, Jr., to the wets, the Baltimore Southern Methodist comments as follows: "There is more joy—and headlines—among wet newspapers over one rich convert to their cause than

over nine hundred and ninety-nine regular antis who have always been for repeal, modification, resubmission, personal liberty, States rights, or any other shibboleth that looks like beer."

—BR—

The Roman Catholics, always far-seeing strategists, are putting forth renewed efforts to reach our Southern Negroes and have made an initial appropriation of \$500,000.00 for their Xavier University in New Orleans. They realize, as many Baptists seem slow to do, the tremendous importance of the denominational college and its work.—H.L.M.

—BR—

Again is the scripture proven true that a man's life consisteth not in that which he has, even when he has abundance. A young millionaire son of a tobacco manufacture suicides because at the age of 21 he "has seen all there is of life." How empty and purposeless some lives are that might be filled with service. "This I say and testify in the Lord that ye no longer walk as the Gentiles, in the vanity of their minds."

—BR—

The announcement is now made of the election of Dr. J. T. McGlothlin to be business manager of the Baptist Sunday School Board in Nashville, and of his acceptance. Dr. McGlothlin has been for several years pastor in Anniston, Alabama. He is a native of middle Tennessee, an alumnus of the Southern Baptist Theological Seminary and a brother of W. J. McGlothlin, recently president of the Southern Baptist Convention. He has been for sometime an active member of the Sunday School Board, and recently was chairman of a committee to study the business methods of the Board. We do not know the Board's reason for enlarging the official family, but suppose they were good and sufficient.

—BR—

Having just concluded an eight-months tour included 136 American colleges and universities and brought him into contact, more or less direct, with more than 100,000 students, Ben H. Spence, Canadian journalist says: "Wet claims that the college men and women of America are overwhelmingly anti-dry and that drinking among college students has increased enormously, are charges that I have found to be without foundation in fact. I do not say that they are all dry, but I do most emphatically say that they are not predominantly wet."—H.L.M.

—BR—

A Canadian paper is responsible for the following, said to be compiled from government reports in Canada where "government control" of liquor is the law: "Despite widespread business depression and unemployment and notwithstanding the cutting of the prices of liquor in government stores, the aggregate drink bill of Canada increased by over a million dollars in 1930 as compared with 1929 . . . In the last year convictions for violation of the liquor laws (bootlegging) increased by 27 per cent, drunkenness 17 per cent, driving while drunk by 60 per cent, crimes of other kinds by 17 per cent over the previous year." The total drink bill of Canada for the year "as closely as can be estimated from official reports" is \$193,656,199.09. The staggering sum that the traffic in intoxicating beverages is now costing Canada "is enormously more than ever before in the history of the Dominion." One more point that Mr. Spence scores is that "bank clearings" for 1929 were in round numbers 25 billions, and had decreased to 20 billions in 1930. So it has increased drunkenness and crime and has lamentably failed to bring back prosperity.

—BR—

According to late reports, Mississippi leads all the Southern states in the percentage of farm boys between the ages of 14 and 20 who are in school. The 1930 census gave our state 113,158 farm boys within these ages, of whom 59,841, or 52.8 percent, attend school at least a part of the year. Many of the choicest of these husky young Mississippians will soon be ready for college and the majority of them are probably Baptists. Our duty in the matter is unmistakable.—H. L. M.

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Thursday, July 14, 1932

## THE BAPTIST RECORD

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## A LAWYER AND HIS WIFE

I have recently returned from Texas after eleven days Bible School with Pastor J. R. Nutt and his Sunday School teachers and workers of the First Baptist Church of Lufkin. We gave two hours each day to expositions of two books of the Bible—the First Epistle of John at the morning hour and the book of Acts at the evening hour. When measured by the depth of desire to know the Holy Scriptures and by sustained interest in the Scriptures over a period of days by so many, I place this one as the outstanding Bible School of all my past experience.

The school was made possible by the splendid liberality of a Christian lawyer and his wife, Judge and Mrs. R. E. Minton of that church. The burden of church-building debt and decreased earnings of many of the membership seemed to make the school impossible this summer. It was at this crucial point that Judge Minton and wife volunteered to assume all financial responsibility for the school. It was entertained in their elegant home and all expense of the school was defrayed by them without cost to the church.

This service was so unusual that I found myself tactfully inquiring into the spiritual processes lying back of it. The Judge and his wife modestly told me the story and reluctantly consented to the publication of such facts as might be helpful to others. I give some of these with the prayer that the God of all grace may make a blessing to every one who reads this story which has thrilled me no little.

First of all, they were impressed with a need in their church for such a school—not that the teachers in this large church know less about the Bible than those of other churches, but that their service to the church and to the kingdom, as teachers, depends largely upon an experiential knowledge of the word of God. They are convinced that, to teach effectively, the truth must not only be understood but translated into life. To meet this need this lawyer and his wife have not only championed the idea of Bible Schools in the church for the training of teachers, but a group of teachers meet every Tuesday night in Judge Minton's home for Bible instruction by him, apart from the regular Sunday School lesson.

Again, I find that this lawyer and his wife believe firmly in and practice consistently the doctrine of Christian stewardship. The Judge is a corporation lawyer, being attorney for the Southern Pine Lumber Company, since 1906; Texas-Southeastern Railroad Company, since 1909; Lufkin, Hemphill and Gulf Railroad Company since 1925; Temple Lumber Company since 1925. He regards these positions as trusts to be administered in the fear of the Lord. Railroad officials respect and trust him because of what he is. He never compromises his religious ideals in order to be popular with those not religiously inclined; and yet he is popular.

Finally, the application of the principles of Christian stewardship to a particular fee for legal service made the Bible School possible this year. This fee, a rather large one, was for legal service outside of his regular work and came unsought and unexpected. These Christian stewards, without affectation or sham, affirmed their confidence in the Lord's relationship to this particular fee. "How shall we administer this fee?" was the question which they answered for themselves. After serious and prayerful consideration they decided that the Lord would have them finance the Bible School for their church out of the fee. The church was appreciative and the lawyer and his wife were happy.

Judge Minton teaches a class in the Intermediate Department in which his wife also teaches a class, and of which his daughter, a graduate of Baylor University, is the efficient Superintendent. He has chosen this department for his work because he loves boys and girls of the "teen" age. When others fail to manage successfully boys and girls of this age, the Judge requests that they be turned over to him. He loves and sympathizes with them and soon wins his way into their hearts.

Happy the pastor and the church to hold in their membership a family of this type, a professional man with these ideals of Christian stewardship and this interest in the kingdom of God.

M. O. Patterson.

—BR—

The planks in the two major political parties on the Eighteenth Amendment or on Prohibition were the most discussed of any in the Conventions. And they are the ones being discussed most now. The Baptist Record will not take any partisan stand in this matter, and will make no partisan fight. But it will not fail to keep up the fight for righteousness, for sobriety, for temperance, and for prohibition as the best method of securing these objects by law. Names and parties we do not proclaim, but honesty, integrity, obedience to law and enforcement of law as well as enactment of righteous laws, these are an essential part of our religion, and for these we will contend. There have been discussion and confusion as to the planks in the two party platforms about prohibition. In order that our people may know for themselves what they are and weigh them well we will publish both next week.

—BR—

Bro. Ivan Lowry was ordained by the Pearson Baptist Church on the night of June 26. Besides the deacons and members of his local church at Pearson there were representatives from the Richland Baptist Church at Plain and also Davis Memorial, Jackson. Dr. T. J. Bailey preached the ordination sermon which was followed with the laying on of hands of the presbytery consisting of nine ordained deacons and four ordained ministers which included the pastor. After the ordination a very attractive Bible was presented by the church ordaining him. May God bless him and use him freely. His pastor,

—A. W. Talbert.

—BR—

We are informed from Washington that more than 300,000 young men and boys are wandering, drifting, about the country—homeless, aimless, penniless—a problem and a peril. With nothing to do, they left home to find work; disappointment has led to discouragement, and this, alas! in many cases, may all too easily turn to desperation. "The idle man tempts the devil." If ever there was a time when fathers and mothers should do their utmost to keep their children in school and busy, that time is now upon us. Do not let them "quit school" or "drop out" of college if it can in any way be prevented.—H.L.M.

—BR—

"No group of laborers among us can give a better account of their stewardship than the teachers in our Christian schools." So said Dr. Fred F. Brown, one of our best loved leaders, at the June 15th meeting of the S. B. C. Executive Committee in Nashville. We of Mississippi are grateful to God for the gifted and consecrated teachers in our Baptist colleges; we pray heaven's blessing upon them, and commend the splendid work they are doing to those especially who have daughters or sons to educate.—H.L.M.

—BR—

## HILLMAN COLLEGE

—O—

If there is ever a time in a girl's life when she needs the personal care for which Hillman is noted, it is during her first year away from home in college. Most colleges now offer credits which are acceptable, but Hillman offers credits plus many things which can not be valued in terms of money. Clinton, with Mississippi College, for young men and Hillman for young women, is a Baptist educational center where students have ideal social advantages and unsurpassed opportunities to come in contact with outstanding denominational leaders, and with those who will soon be leaders in church and state. Hillman, the oldest and one of the least expensive colleges for girls in the state, offers new homes for students and advantages in many lines which are unusual. For information write M. P. L. Berry, President, Clinton, Mississippi.

## BAPTIST HOME NEWS

—O—

Within recent weeks nine children who have neither father nor mother, or any relative able and willing to care for them, have been admitted to the Home. Last year one State Baptist Home admitted 56 children and admitted only ONE full orphan for the period. We have been able to take these nine children due to the fact that we have placed several children back with relatives who were able to care for them, and have adopted a few others.

—O—

One day last week we received application for the admission of six families of children, or a total of about 20 children, for the day. Probably some of these children did not deserve to be in the Home as there were relatives to care for them. We do not take children under such circumstances. Our children are orphans, born in regular homes, and without people who can care for them.

—O—

According to the report given out by the auditor of the Home in a certain Southern State, about the size of Mississippi, the institution spent a total of \$172,091.60 for the orphanage work in that state last year. Compare this with the sum of \$30,000 spent by Mississippi Baptists for the same cause during the same time.

—O—

The coupons for the bus are coming in very slowly. It is absolutely necessary that we get the bus before next school term or our children cannot go to school. Also after September the value of the coupons will be reduced considerably.

—O—

Superintendent O. C. Miller spoke at the First Church, Columbus, Sunday, July 3rd, and the Church at Clinton, Sunday, July 10th, presenting the matter of the Orphanage to the people of these congregations.

Winnie Haimes, Reporter.

—BR—

## THE CALL TO THE MINISTRY, A CALL TO ADEQUATE PREPARATION

—O—

Many young ministers are perplexed just now as to whether they should go ahead with their plans for a Seminary education. Times are hard, and the future looks uncertain. Which would be wiser, to play safe by waiting, or to make the bold leap of faith and begin a Seminary career?

To the man with resources sufficient to see him through the first year—say \$300 for a single man and \$500 for a married man with one or two children—our strong advice is to make the venture. Living expenses in the Seminary are very low, and there are very few other demands.

Many reasons should urge the young minister to complete his Seminary course without delay. Each year that he waits adds difficulties and complications. His future usefulness will be greatly enhanced by a sound theological education. The untrained minister today is under a serious disadvantage. To succeed, the modern minister must have the scholarship and ability in addition to passion and piety. In three years of Seminary experience he can save five to ten or more years of expensive "trial and error" procedure.

As difficulties increase, the demands for competent, consecrated leadership multiply. Never did our denomination need sound, safe, scholarly leadership more than now. The cause of Christ is calling for ministers of vision and power, with strong convictions based on accurate knowledge, with wisdom and skill in pastoral service, and with a passion for Christ that surmounts all obstacles. For such men the demand will always exceed the supply.

If this is on your heart, for yourself or for another, write freely to President John R. Sampson, Southern Baptist Theological Seminary, Louisville, Kentucky. He will be glad to counsel with you, and help you work out your problem.

**THE KEYS OF THE KINGDOM**  
Una Roberts Lawrence  
4. A Humble Hero of the Kingdom

—o—  
He is an humble man, this Luis Rasco and if someone called him a hero he would be very polite and gracious but probably very much puzzled. Certainly he has never thought of himself as such. But it is of such modest metal real heroes are made.

Luis Rasco lives at Caibarien, a seaport town on the Atlantic side of Cuba. He first heard the Gospel from the Presbyterians and became a devout Christian sometime early in 1922. However, he did not unite with the Presbyterians, for he found in his Bible, which he read assiduously, such plain teachings about immersion that he could not accept their mode of baptism.

Then came a Baptist preacher to Caibarien and in listening to him preach, Luis Rasco became satisfied about baptism and with a small group of other believers, went into the organization of a Baptist Church in this thriving little fishing and exporting center. He is not a rich man, but soon he became the bulwark of this little church, and its most active leader.

With a man of like mind, Cil del Monte, Senor Rasco undertook all the expenses of the little new mission church, paying \$53 for rent and lights with the help of five other members of the church they had enlisted with them. The little church had a great desire to have a building all their own. On the first of September, 1923, Luis Rasco gave \$250 to purchase a lot for the church. The work went forward but debt accumulated and a month later this man paid off \$267.50 of the past due obligations, so they could have a new start.

Then month after month records the gifts of this man Rasco. He is not a rich man. As a tither his gifts would have averaged about \$12 per month. They actually were nearer twenty dollars per month with extra offerings at Christmas time, another gift that the little church could have an organ. For every need that came up, Luis Rasco was ready with a gift to tide over the crisis.

It was not enough to support the little church, even though it was filled Sunday after Sunday with those who had never heard the Gospel before, men and women, boys and girls brought in by the personal work of Senor Rasco, del Monte and their fellow workers to hear their pastor, Benigno Diaz, of sainted memory. The Gospel must be told to those outside the reach of the church. So in 1924, Senor Rasco and the laymen associated with him founded a little paper, "El Propagandista" for the spread of the evangelical faith, Rasco guaranteeing the funds for the paper. It has proven a great power for attracting the attention of those who otherwise would never give a thought to the preaching of the evangelicals.

But that was not enough. The preaching of the Gospel must be established in neighboring towns. So this band of laymen went thirty miles from Caibarien to the Narciso Sugar Mill and there established regular services for the many employees who live around the Mill. Thirty miles in another direction they opened a mission in a private school of the town of Placetas. The principal and his wife were the first to be baptized. They then became such ardent missionaries themselves that soon a church was organized.

Are you surprised to learn that the home of this steward of the Lord is a home of prayer, daily, family prayer, and that his wife was the first president of the Woman's Missionary Society? Just such quiet men—and women—who love not their own lives nor the things of this world, are bringing in the Kingdom.

**SHALL WE FAIL WORK THAT PRODUCES MEN LIKE LUIS RASCO OF CAIBARIEN? SHALL WE STOP NOW? THE KEY OF THE KINGDOM FOR THOSE WHO HAVE NOT YET HEARD THE GOSPEL IS IN YOUR HAND! GIVE TO THE COLLECTION FOR RELIEF OF THE MISSION BOARDS AND SAVE THIS WORK.**

**YOUR SUMMER MEETINGS**

—o—  
Some things said to me recently in connection with requests for my services in meetings and other things I have heard have set me thinking and I have decided to think out loud in the paper.

If ever there was a time when revival fires should sweep over Mississippi, that time is now. The pastors and churches need it for themselves, for the sake of other kingdom interests and for the sake of the lost around them. Revivals have almost always come through continuous or protracted services and cooperative effort. It is still true that, "One shall whip a thousand and two shall put ten thousand to flight."

Some times it is well for the pastor to hold his own meeting; but I am wondering if at this time many pastors and churches, feeling the need of a revival and a visiting minister to lead in the revival effort are saying, "We can't afford it."

Oftentimes the purse for the visiting preacher has been over-emphasized. He should be given rightful consideration; but in these stressful times this matter can ill-afford to be allowed to get in the way. There are many pastors in Mississippi whose salaries are such as make it unnecessary for them to depend on meeting contributions. Their people are willing to release them and they are anxious to have a part in some genuine revival.

Brother pastors, let me urge you to do as I have done. My churches are barely furnishing a living for the pastor and his family at this time. We felt the need of a revival and also the need of a good leader; so, after, seeking the leadership of the Holy Spirit I turned to two of our leading pastors for the help in our meetings. They readily consented to come and we are looking forward to our meetings with happy anticipations. We believe God is going to bless their labors and reward them with something better than money. We are going to do something for them; but the fact that we can not do much shall not deter us.

There are many other pastors in Mississippi and they are anxious to serve. Ask them and if the first one cannot come, try others.

Yours for a State-wide revival,  
Bryan Simmons.

—BR—

**ENTERING ANOTHER NEW MISSION FIELD**

W. W. Hamilton, Baptist Bible Institute,  
New Orleans, Louisiana

—o—  
Members of the Napoleon Avenue Baptist Church and of the Spanish congregation at Coliseum Place Church, led by Pastors W. W. Hamilton, Jr., and S. G. Posey, have just inaugurated a new work at Alluvial City on the east side of the Mississippi River between New Orleans and the Gulf.

The first service was held on the street front of a store, and there were between one and two hundred present. The singing in English was led by R. A. Marston and in Spanish by Isaiah Valdivia, and prayers were offered in French and Spanish and English. The sermon was by Brother Valdivia, of Chile, and many tracts and Gospels in the language of the people were given out and were eagerly accepted.

Following the sermon there were many requests for prayer, mostly from the men of the congregation, and as was done on Pentecost, the different workers talked to individuals each in his own tongue. The next service will be arranged for Sunday afternoon. One man in the group has offered the ground on which to build a church.

Students of the Baptist Bible Institute, who speak these various languages, join with the churches in such missionary journeys and make possible the taking of the gospel message to the many localities nearby. We wish those who are giving of their money and prayers to B. B. I. could go with us and look upon these fields so responsive and so white unto harvest.

**"TO THE JEWS A STUMBLING BLOCK"**  
Una Roberts Lawrence

—o—  
Jacob Gartenhaus, missionary of Southern Baptists to the Jews of the South, was the guest of a W. M. U. meeting at Waycross, Georgia. He had spoken on Friday night and was to speak more definitely of methods of winning a hearing for the gospel among the Jewish people the next morning. One woman told him that she was going to bring her Jewish neighbors to the service that morning, but knowing it was Saturday, their day of worship, the missionary did not think the invitation would be accepted.

However, just before he was to speak on Saturday morning, he found that this man and his wife were in the audience. More than that, this Christian neighbor had asked the Jew to sing on the morning program, knowing what a beautiful voice he had. The missionary listened with strangely confused feelings as the song began.

The Jew was singing in a splendid voice, "On a hill far away, stands an old rugged cross, The emblem of suffering and shame; And I love that old cross where the dearest and best

For a world of lost sinners was slain."

It was something unheard of before! The missionary changed his theme and poured out his own soul in a message of the Christ, the fulfillment of the hope of His people. He knew there was at least one heart open to his message that morning. For any Jew was near to the Kingdom who could sing in golden tones. "Then I'll cherish the old rugged cross, Till my trophies at last I lay down. I will cling to the old rugged cross And exchange it some day for a crown."

At the door after the services, the missionary greeted the Jewish man and his wife and talked with them, rejoicing in hearing the testimony.

"If that is Christianity the Jew ought to believe it."

The incident appeared closed. It seemed like thousands of similar happenings when the gospel came close to a Jewish heart and then, so far as the outside world could know, nothing more happened. But something did happen.

One day a letter came to Mr. Gartenhaus. It told of this Jewish couple having carried the message of what they had heard that day to the Jewish community of the town. All were sorry that they had not known the missionary had been in town, and charged him never to return to Waycross again without notifying the President of the Jewish community who wished to get into personal touch with him. All of them wished to hear his message of the fulfillment of the Jewish hopes and prophecies in the person of Jesus Christ.

So the cross, the emblem of shame and disgrace, which has ever been a stumbling block to the Jew, may in God's good time become the "Power of God unto salvation" even for the Jew.

—BR—

**BAYLOR COLLEGE FOR WOMEN** is thoroughly standard and in addition to standard courses leading to standard degrees has all the special courses any girl might desire. Presser Music Hall made possible by a gift of fifty thousand dollars by Presser Foundation of Philadelphia is a guarantee of the standing of Baylor College abroad as well as at home.

Has some of finest dormitories in South with wonderful campus, student body, and faculty. Mississippi Club of Mississippi girls one of largest and most popular on campus. We have held a health record unsurpassed. In last graduating class were the daughters of President of Texas A. & M. College, of State Treasurer, of President of Board of Trustees of all State Teachers Colleges, and of one of Railroad Commissioners of State. This shows standing of Baylor College in Texas. For additional information, write or wire

J. C. Hardy, A.M., L.L.D., President,  
Belton, Texas.



**Dr. William James  
ROBINSON**

Says

"Let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10.

No one is to be unworthy of our benevolence. It matters not what others may do to Christians they are never permitted to return evil for evil, but are under the profoundest obligations to "do good unto all men" regardless of their conduct.

This injunction is doubly binding on us with respect to our brethren. Their necessities are our obligations. To be careless or indifferent to the welfare of them "who are of the household of faith" is to bring reproach upon ourselves. Possibly nothing is so much needed in these stressful times as obedience to this injunction. Exemplification of Christ's character and conduct will solve every social problem.

It is high time that both ministers and laymen fully awaken to their obligations and possibilities.

—BR—

**WE MUST WALK TOGETHER**

W. D. Powell

—o—

After the greatest report in our history had been read by the Foreign Board telling of more than 16,000 baptisms, 169,000 members, on our 18 fields, who contributed last year \$145,000 more to Missions than all Southern Baptists gave in 1906, the sad announcement came that the banks refused to lend us any money to feed the missionaries during the lean months. There must be quick action. The Convention enthusiastically voted to raise \$190,000 for Foreign Missions and \$110,000 for Home Missions during June and July. The people said "We will do it." The churches welcomed an opportunity to make an undivided gift to Missions. If we succeed it will do much to restore confidence and co-operation. Too generally our brethren have lost confidence in the banks and in each other. Cheering news comes of royal and sacrificial giving from Texas to Virginia. Pastors we must be agreed and walk together. Let no one side-step. . .

July 4th, 1932.

—BR—

**INTEMPERANCE**

A. R. Adams, Minister Second Church, Greenwood

—o—

This is a question of vital importance. No nation can disregard it and live. It is not only a reproach to the nation that suffers it to exist; but a viper in its bosom that will sting it to death; a burning sirrocco that will blast and wither everything that is fair and beautiful. This has generally been regarded as a social evil, and as such, must be controlled or removed, if removed at all, by some kind of social or moral influence. If this be correct, then surely it is an evil that touches every phase and grade of society, and lays its claim for help upon every man, woman and child of the nation. But has it not already passed beyond this narrow limit? Has it not grown so large and fearful that society can no longer control it? It has now become a public question—a State question—a National question. The nation has undertaken to grapple with this giant evil; and the final issue must be decided by our ballots. And if we would have a share in the removal of this accursed evil and burning reproach, which sooner or later, if not removed, will sap the very foundation of our Republic, then let us rise up in our strength and courage and do our duty, and thus by our righteousness as a people rid our nation of this vile reproach, and exalt it in this respect above all the nations of the earth.

—BR—

Dr. J. C. Hardy of Baylor College says the College has already received nearly \$20,000 in cash and subscriptions on the endowment campaign, and an annuity gift of \$125,000.00.

**A CHOICE BIT OF BAPTIST HISTORY**  
Eldridge B. Hatcher

—o—

It is the history of a family and of a college, and the two are linked together in a story truly romantic. I learned the story here in Mississippi and it enshrines such rich Baptist loyalty and heroism that it deserves to be known by the Baptists in all the state.

Several weeks ago, at the Founder's Day Celebration at the Southern Baptist Theological Seminary, Dr. William T. Lowrey, (whom the Seminary delights to honor—and if the South has a more royal spirit I would be glad to behold him) was awarded the degree of Th.M., which he came within three months of receiving forty-seven years ago. And thereby hangs a chain—a bright, Baptist chain—as follows:

About sixty years ago two men stood under a huge oak tree in front of a country Baptist Church in North Mississippi. One was J. B. Gambrell and the other was M. P. Lowrey. Both having risen to the rank of Brigadier General in the Southern Army, and Mr. Gambrell being destined to become an outstanding leader in Southwide Baptist denominational affairs.

The two men were discussing the plight of the girls who were then growing up in that section, with no girl's school near at hand. Said General Lowrey to Mr. Gambrell:

"You are the one to found such a school."

"No, you are the man, and you must be the pioneer and founder."

And from that conversation, in front of the Academy Baptist Church, under a tree which is still pointed out to visitors, was opened a fountain from which have flowed streams of Christian and missionary influences into all parts of the world.

General Lowrey then bought a large, handsome home in a community which now is called Blue Mountain, Mississippi, and announced the early opening of a school for girls. His two daughters, Modena and Maggie, joined their father in the undertaking,—the former becoming Lady Principal. The vine thus planted took root and began spreading its branches, and, in a few years, it had lifted itself to the dignity of a college—wearing the name of "Blue Mountain College." It should be mentioned here that not only had General Lowrey declined to accept the offer of the position of United States Senator, which position in that day was in the hands of the State Legislature, but he had also felt constrained to decline the position of General Secretary of the Foreign Mission Board at Richmond, Virginia—probably the most important position which Southern Baptists at that time could give.

One day, in 1885, while standing in the railroad station at Middleton, Tennessee, General Lowrey suddenly died and a telegram sped on its way to the Louisville Seminary to his son, William T. Lowrey, bidding him to return home. He came, but left his Seminary course short of completion by three months, as stated above. He was chosen to take up his father's work. For thirteen years he kept his hand on the helm and piloted the ship thus placed in his youthful hands.

Then came an urgent call to the presidency of the Mississippi Baptist College for young men. He responded to the call and, during a period of thirteen years, succeeded in building that institution into higher and larger proportions.

But what of Blue Mountain College—thus left behind? It was not in any danger, because the founder, General M. P. Lowrey, had left behind him a remarkable family with other distinguished sons. When therefore Dr. W. T. Lowrey assumed the presidency of Mississippi College, his brother, Dr. B. G. Lowrey, who later was elected a member of our National Congress, became President of Blue Mountain College, and thus for thirteen years the two brothers steered their respective crafts through the educational waters—much to the enrichment of the cargo and passengers. At the end of the period, Dr. B. G. Lowrey moved to Texas and Dr. W. T. Lowrey once again took in hand the reins of Blue Mountain College, and for fourteen years he kept the

College chariot speeding along the educational highway, until about six years ago he accepted the presidency of the Gulf Coast Military Academy and into his place at Blue Mountain stepped his nephew, Dr. Lawrence T. Lowrey—a grandson of the founder and a son of Booth Lowrey, a popular lecturer on the Lyceum platform for thirty years. Thus during the fifty-nine years since its birth the college has had as its Presidents, the founder, two of his sons, and one of his grandsons. Other sons and grandsons have taught in the college—one of the grandsons, R. G. Lowrey, being the present Dean.

But the brightest college crown for this eminent family probably belongs to General Lowrey's daughter, Modena, who since the original establishment of the institution has been Lady Principal and today holds the additional title of Vice President. "Mother Berry" she is called, and probably no woman in the State is as well and affectionately known as is Mrs. Berry. Her students have caught her ideals and it is no wonder that the railroad conductors declare that they can usually recognize Blue Mountain girls by their choice behavior on their trains.

The college remained in the possession of the Lowrey family until twelve years ago, when it was presented to the Baptist State Convention of Mississippi. The Convention, however insisted on retaining the Lowrey leadership of the institution.

What of the College today?

Its star shines with increasing brightness. Its young President, Dr. Lawrence T. Lowrey, a Ph.D. of Columbia University, has held several positions of honor—one of them being the presidency of the Southern Association of Colleges for Women—and under his six-year leadership the College has taken wings for a large flight. Before coming to Blue Mountain, he was a member of the faculty of Smith College in Massachusetts and also of the University of Southern California.

Blue Mountain College has been a world-wide benefactor, for out to the Foreign Mission and Home Mission fields its students have gone, as well as to almost every other department of worthy endeavor.

In Canton, China, there is a Home for Blind Chinese girls which was started by Blue Mountain students and has for twenty years been supported solely by gifts and solicitations of the College alumnae, and one of the Lowrey daughters—the widow of Dr. R. H. Graves, for years an honored Baptist missionary in China—now presides over the Home. This year the number of girls in the institution is sixty.

Blue Mountain College is thoroughly accredited by full membership in the Southern Association of Colleges. As to its varied attractions of modern building-equipment, campus beauties, college achievements, and—and—well, this busy scribe can not attempt the writing of a book of several volumes at this time. He must content himself with merely saying that Blue Mountain College, notwithstanding the present southwide epidemic of financial invisibilities, has its banner unfurled to the breezes and hope sits serene upon its brow.

—BR—  
**MUSINGS OF A CHUMP**

I have been an end seat hog for years, but I am cured. What is an end seat hog? "Why, he is a fellow who sits at the end of a church pew and makes every one squeeze by him." What cured me? Well, sir, I knew we would have a big crowd on Mother's Day so I went early and took my favorite seat, the house filled rapidly. One sitting was vacant in my pew. Mrs. Lotta Baloney came waddling in and made a dive for it. She began squeezing her two hundred and fifty pounds by me and placed her heel right on my big toe. I gave an awful grunt. Then she parked herself squarely in my lap. The depression made me faint. This disturbed the solemnity of the meeting. I have joined "Scooter's Club" and rush for a middle sitting every time.

Yours truly,  
—A. Chump.

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum  
College Correspondent—Miss Frances Landrum  
Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.

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Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

### THE MEASURE OF FAITH

One day two blind men followed Jesus crying out, "Thou son of David have mercy on us." Jesus turned and asked them a question, "Believe ye that I am able to do this?" They said they did and proved their words by their actions. Then Jesus said, "According to your faith be it unto you"—their eyes were opened.

How blind and helpless we seem today in the midst of debts on our Boards and Institutions and the diminishing receipts from our churches. Listen to this from Dr. Ray, "Please get our situation clear in mind: The lean period is on us and we cannot borrow money. Even though we might reduce our budget we cannot stop the work sufficiently to provide the necessary funds we must have through this lean period." And this from Dr. Lawrence, "Since the receipts have dropped it is impossible for the Board to carry on its Mission work as now planned and continue to make payments on the principal of its debts."

I wonder if we who love our Mission work are attempting to carry on in our own strength, limiting God in His power to help. Do we not need to cry out, "Father have mercy on us?" He has all power but we limit Him by our measure of faith. When you pray, what is your measure of faith? Believe ye that I am able to do this?

We are asking that each of you pray that the \$300,000.00 for the Emergency Relief Offering be brought into the church treasuries of the South—then give as the Lord leads you to. "According to your faith be it unto you."

### GIVE TO THE EMERGENCY RELIEF OFFERING FOR HOME AND FOREIGN MISSIONS JULY 17.

### FROM CHINA

Dear Friends;

You will rejoice with us that God's hand is still with us to save these who have for ages bowed down to gods made with their own hands. Meetings have been held in a number of churches. Christians have been revived, lives dedicated to His service, and many have been reborn. Our hearts are full of praise, yet burdened for the lost.

Where meetings have been held the revival continues, there are cottage prayer meetings and search the Scripture bands that meet daily. They pray for the lost then divide into bands and go but with the Gospel message into villages nearby. His Spirit is working. Even women who cannot read are on fire for souls. Little children are weeping over the lost and bringing them to seek Jesus. One girl of 12 years was saved, she went home and wept and pleaded with her parents to go to church to hear about Jesus who forgives sins. Finally they did go and were convicted of sin by His Spirit, in deep penitence they turned to Jesus for cleansing. This girl then sought out some neighbors who were enemies, she begged them to be reconciled and repent of their sins and be saved. The differences were settled. The neighbors were saved. Praise and thanks be to His great name.

Will we respond in time? "Our work is steady and confining. Each day brings its problems and joys. The people are quite friendly and seem appreciative. The Gospel is telling in their lives. It is about the only certain thing they get to hold on to these days. Every thing seems uncertain for China as far as this world's things are con-

## Our Young People's Column

### "THE FIELD IS THE WORLD"

Last night the globe turned over in our office and this morning as we were trying to get it balanced on its stand, our office secretary said, "What's the matter? Is the world upset?" Indeed it is!

You cannot read current magazines and daily papers or listen in on the political Conventions without being assured that the world is upset. As you read our denominational literature you are assured that the Boards of our Convention are disturbed—thus causing the world, our laborers on every field, to be upset. How happy we are though, in the privilege that is being offered us to help in setting it right.

### GIVE TO THE EMERGENCY RELIEF OFFERING JULY 17

The President of the W.M.S. who sent the \$100.00 check for the Relief Offering also wrote this, "I will enclose the Y.W.A. check for nine dollars. Bless their hearts! They multiplied what I asked them to do by three! We will have more. The other Auxiliaries are planning to make an offering. It will be small but we are trying to heed the request that every organization make a contribution at this time."

The flag of our Nation thrills our hearts, but it should have a deeper significance. At Ridgecrest the following question was brought to our attention: "Do you see in Old Glory the challenge of the:

"Bars of Purity,  
"Bars of Sacrifice,  
"Field of Truth,  
"Stars of Service?"

—o—

### Y. W. A.'S

Only thirty-seven more days until our House Party, Clinton, August 20-22! Are you planning to come? Glorious! Our program is being perfected and, oh, how I wish you could have been with me at Mississippi College this week and heard all of the nice things that are being planned for you! How gracious and kind they are to plan for us and how appreciative we are!

Let us express our appreciation by sending in our reservations not later than August 15th.

Be sure to bring:

2 sheets.

1 pillow and case (if you sleep on one).

Towels and soap.

Bible.

Notebook and pencil.

Posters and favors you have used.

1 white candle.

\$1.75.

cerned. The foreigner in China may be receiving less consideration than formerly from the masses of the people, but the Chinese Christians appreciate more than ever before the Christian who works with them. We need more missionaries of the right sort. God help us to be of the right variety in this day of world-wide madness. And God help Southern Baptists to send out some worthy helpers before its entirely too late. The American Catholics and Seven Day Adventists are pouring their workers into China while the Baptists are allowing the situation to be taken from them in many places where good work has been done. We need to be faithful and altogether sacrificial NOW. There is time yet but don't fail.

—o—  
"LOVEST THOU ME MORE THAN THESE?"

### CLIPPINGS FROM HOME MISSIONARIES HERE AND THERE

"Sometime ago a lady who worked at Zeigler in an office took me over with her one day in her car. I left home early, and did not get home until nine o'clock that night so I had a long day to work. They have long tenement houses there. It was almost like going from one room to another, all foreigners and I made 72 calls. As not many of them could speak English I did not have to stay long after giving them the literature. I cannot tell you now how many Gospels and tracts I gave out nor can I tell you how many nationalities I found. Everyone seemed glad to see me, glad to get the literature and wanted me to come again. They do need a missionary over there."

"Written by a missionary eighty years old."

### IS THE GOSPEL WORTH CARRYING?

We had two weeks meeting at Alderson and among the nine that were baptized there were two sisters and a mother. It happened that six weeks later that one of these girls got sick and died. Many Catholics said she died because she had been baptized in the Baptist Mission Church, but the father, who was a drunkard, knelt by the coffin and said, "Darling if I ever expect to meet you again I must change my life." I baptized him six months after and the man has never touched liquor again.

—o—  
"ACCORDING TO YOUR FAITH BE IT UNTO YOU."

"There are hundreds of fields needing workers but there are none to give. The three churches where we are holding these meetings need badly someone to break the Bread of Life to them. Then there is our school at Bastrop incomplete and our whole Institution suffering for lack of equipment. I should like to have you come and see our needs and possibilities."

—o—  
There are limits to the opportunities and possibilities of all methods of work save one. The only limitless opportunity is prayer. He who has learned to pray knows no limitations of geography; he can cross oceans and climb mountains. He knows no limitations of poverty, any needed blessing is his. He overcomes the limitations of weakness; his strength is made the strength of ten and single handed he puts a thousand to flight.

Prayer has sent out missionaries and supported them. Prayer has built Mission Stations and equipped hospitals. Prayer has opened closed doors and given entrance to the hearts of men.

The only limit placed on what may be accomplished through prayer is the limit of our faith.

—Katharine Scherer Cronk.

## The Baptist Record

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R. B. GUNTER, Cor. Secretary  
P. I. LIPSEY, Editor

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## East Mississippi Department

By R. L. BRELAND

### "DISCIPLESHIP"

Some argue that one may be a Christian and not a disciple of Christ. I think that is splitting hairs. But it is not my purpose to discuss that question in this article, but to think for a moment on the question of discipleship. It means something too lightly on this serious subject. It seems to be a prevailing opinion among most people today that if one makes a profession and joins the church that he is all right whether he ever brings any fruits or not, or regardless as to how he lives. But this is a sad mistake. To be a Christian means much and unless the life shows that such is true it is not true. "By their fruit ye shall know them."

Discipleship means that one has first repented of his sins, that he has by faith accepted Jesus Christ as a personal Savior, that he has also accepted Him as Lord of his life. Unless Jesus is Lord He is not Savior. A disciple is a learner, a follower. If one does not follow he is not a disciple. Of course this means that he follows in baptism. Then he follows as a member of His church. He follows in service and Christian living. He follows in giving. No real disciple regards anything he has as his own, but it all belongs to his Lord.

A disciple loves God supremely, puts Him first in every thing. He puts Him first in interest, lets his own business suffer rather than the Lord's business. When the church has a meeting the meeting is attended and his business closes for the time being. He puts Christ first in his daily living, honors Christ in his life and not the world. The Bible tells us that if we love the world the love of God is not in us. If we attend parties, shows, dances and such like when prayer meeting or other church services are in progress we love the world best and do not live God. "Ye cannot be my disci-

ples." He also gives God first, "The first fruits of all thy increase." Some give to every thing else, but nothing to the causes of Christ. "Ye cannot be my disciple."

According to the test of discipleship given in the Bible, millions who today profess to be disciples, Christians, are either mistaken or are wilful hypocrites. One-fourth of our membership do all the giving. Are the other three-fourths not of the pale of discipleship? The Bible seems to say so. There may be few who are just not able to give, but mighty few. I read the other day of a family that was on charity, yet a \$25.00 toy automobile was owned. They were too poor to give to the church work but had a goodly sum for foolishness and waste.

I am willing for God to make His own arithmetic when it comes to numbers, but I cannot help but speak some things found in the Bible. My purpose is to try to get those worthless members of the church to begin to take notice and realize that things are against them, that very much is the indication that they are not saved. "Faith without works is dead." Dead faith means a powerless, lifeless faith. No saving power in a dead faith. Faith works, and a workless faith is not faith.

Our careless way of taking members into the church is one cause of these multitudes in the churches who know not the Savior. The cost of discipleship is not preached much these days. Salvation and discipleship is made so easy that the world is running to the church. We must get back to preaching it like the Bible puts it—that it costs to be a disciple—"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." To put that squarely before the people would keep hundreds out of the church, and the church would be far better off. A mad rush for numbers has filled the church with unregenerates and destroyed its power. These meetings where they are literally raked in by the dozens are usually of that mushy, easy discipleship kind of evangelism. It has killed many churches.

Lack of discipline also has had much to do with a church full of people who are not disciples. We have people who are guilty of all sorts of crimes in our churches today, and they are leaders, too, as a rule. What will Baptist churches turn folks out for today? The crime is yet to be found. Churches are dying by the scores because of these conditions. Are ye, am I, His disciples? It means something to be a disciple of the Lord Jesus Christ. Preach it, practice it, or else death.

### NOTES AND COMMENTS

Some one has said: "Why take life too seriously? You'll never get out of it alive."

Rev. S. A. McDaniel, General Delivery, Memphis, Tenn., comes to us highly recommended as a pastor and evangelist in the Baptist Church. He was for 32 years pastor-evangelist in Georgia. He would

like to do pastoral or evangelistic work.

—o—

Rev. L. T. Grantham, of Philadelphia, held a meeting at St. Louis, Neshoba County, last week, doing the preaching himself. Results have not been given.

—o—

Small Boy: "Dad, what are the holes in this board for?"

Dad: "Those are knot holes."

Small Boy—(after consideration)—"Well, if they are not holes, what are they?"

—o—

The meeting of days is set to begin at Pittsboro, Calhoun County, Sunday, July 24th, with Rev. O. P. Breland, of Crawford, to do the preaching.

—o—

The liquor question seems to be the paramount question with our nation today. This goes to confirm what was said last week about the decay of our nation. Thousands are starving and millions are lost and on their way to hell, and yet these are forgotten in the mad rush for liquor. Death is written all over the face of our land. It is fast going to decay and seemingly is ignorant of it. Lord, wake us up!

—o—

Letters calling for a reply enclose 3 cents for postage.

### INTERESTING HOME MISSIONARIES

Miss Mildred Bollinger

—o—

East St. Louis is a great aggregation of small towns, villages, industrial towns, piled together in one huge, teeming, smoky, sweltering, surging mass of humanity which we call our modern city. For two or three hours one can drive in any one direction, passing through one community after another, never outside city life, never away from crowded streets. There is East St. Louis proper, north and east lie the Tri-City area, all around huge industrial plants each with a village of its own peopled with its employees. All around the outlying edges are other villages, once quiet country places, now inexorably blended with the noise and clamor of the city.

It is a city of polygot tongues and races. In some sections nations live to themselves, here a street of Syrians, there streets of Mexicans, yonder live the Slavs, pitifully clinging together for companionship and some semblance of the old life left behind. Some sections are crowded and mixed with all nationalities until from floor to floor of tenement houses one passes through every land, and hears every tongue.

Here in this city is one Baptist Missionary, a young woman of gentle voice, and rather shy, timid manner, but with indomitable will and great faith. Miss Mildred Bollinger is a daughter of East St. Louis. She was brought up in Lansdowne Baptist Church, a church that has lived the missionary spirit all its years in that city. She became a missionary as a volunteer worker in that church, the experiences deepening until they became a conviction that she must give her

whole life to taking the Gospel to these hundreds of thousands who did not know it and would never know it except someone went to them with it. She was a business woman, drawing a good salary with prospects of better. She gave that up, and with her small savings, went to the Baptist Bible Institute for training for the work she felt called to do. It was a foolish thing to do, so many said. Perhaps so. Paul once talked about being a fool for Christ's sake!

In New Orleans she became associated with one of the most interesting personalities that institution has ever known, Miss Rachel Cabe Sims, and with two other girls, joined that pioneer in a daring experiment in one of the worst sections of that wicked city in opening Clay Square Mission where all others had failed.

Mildred Bollinger had charge of the work among the boys, gaining experience worth much when she came back to East St. Louis, her course finished, and took up the work as the missionary of the Home Mission Board at Fairmount, an industrial village within the city.

When she began work the larger number of people in the village were Slavs. She began to pick up as much of their language as she could, visiting from house to house, winning her way into their hearts. Within two years however, the Slavic people moved out and Spanish speaking people, mostly from Spain, moved in. With the help of a young Cuban man, trained in our church in Havana, who was studying in St. Louis at that time, she began Spanish services for them, in addition to the regular English services, and started the study of Spanish at the High School. By the time her volunteer helper left, she was ready to take over the work he had begun in Spanish. Catholicism is strong and fanatical—much persecution has come to the believers. But the work grows steadily.

Repeated cuts have come in the work. The mission house was built and paid for by Lansdowne church and the people of Fairmount. For several years a small allowance came from the Board for the expenses of the mission. When this had to be cut off, she and the interested Fairmount people gathered old paper from their friends and sold it to secure money for the necessary heat and light of the mission. On a salary of less than \$60 she bought a car in order to reach wider territory. Her salary is now \$50 per month.

In the summer she held D.V.B.S. in other sections of the city in addition to Fairmount. Other nationalities were added to the seventeen she served in Fairmount. The D.V.B.S. work was followed up by year-round services, until now Mildred Bollinger is reaching six centers of work in that great city, where she is the only Baptist missionary employed by any agency. At Fairmount she patiently taught the women until she had helpers for the work, and during this past year a dream was realized in the organization of a full Good Will Center.

(Continued on Page 12)

## The Sunday School Department

SUNDAY SCHOOL LESSON FOR  
JULY 17, 1932

Prepared by L. D. Posey, Jena, La.

—o—

Subject: The Passover.

Golden Text: Our passover also hath been sacrificed, even Christ.

I Cor. 5:7.

Scripture for study, Ex. 12:21; for supplemental study, Ex. 4:14 to 12:15.

Time and Place: The ten plagues and the passover occurred about 1499, B. C. The events of the lesson were in Egypt, which included the palace of Pharaoh, which was probably in Tanis or Zoan, and the district or land of Goshen, that part occupied by the Jews. The Pharaoh at that time was probably Maneptah, son of Rameses II.

### Introduction

Between the date for last Sunday's lesson and the one for this date, events moved forward rapidly, and Moses came into first hand conflict with the problems before him. Not the least of these, was the trouble with his wife. She, not being a Jewess, was evidently entirely out of sympathy with the work her noted husband was called to do; so she was sent back to her father to await developments.

In passing let me say I have known personally several preachers whose lives have been made miserable, and their work greatly hindered because their wives were not in sympathy with them in the work to which they had been called. Most of them were unwilling to make the sacrifice which preachers and their families must make in order to do the work God wants done; while some have been so worldly minded and so set on the pleasures of life, that it has re-acted against the effectiveness of the preaching done by these godly men. It is not likely that any pastor's wife thus guilty will read these notes; but if one should, may God grant that it shall be the means of bringing about better conditions in that home. Should that occur in just one home, then this labor will not have been in vain.

When Moses and Aaron went before the elders of Israel, by means of the miracles Moses was given to perform, a good impression was made, but soon lost under the added hardships imposed by the Egyptian slave drivers. That must have been discouraging to Moses.

Perhaps the most disconcerting thing to Moses, was the ability of the magicians to duplicate the first miracles he performed. It had the appearance of a contest between Jehovah and the gods of Egypt, with the ability of the latter to match the former. But it soon reached the point where the magicians were powerless. From then to the close of the conflict, it was a matter of stubbornness of Pharaoh in refusing to yield to God as represented by Moses, and let the Hebrews go.

Just here let me say that God was in no way responsible for Pharaoh's sin. Sin indulged, always has a hardening effect, and the longer indulged the harder to resist. All that Pharaoh did, he did as a free moral agent responsible to God. God used him because He saw in him a willing agent through whom He could exemplify His power.

### The Lesson Studied

The real event of this lesson brings before us one of the greatest facts of the Bible. It was great in its reality, and it is still greater in its typical teachings. It is the one institution of Judaism from which the Jews have never been separated, and typifies the one event in the world's history, Christ the Lamb of God slain from the foundation of the world, without which all else would be worthless. The nine other plagues visited upon the Egyptians were to this the tenth, like so many skirmishes by subordinate divisions of an army before the charge of the combined military forces by which the destiny of nations would be fixed.

As is well known, Pharaoh had hardened his heart against all efforts made to secure the release of the Jews. The death of the first born in every Egyptian home, and the first born of their cattle was the result. The preparation for that tragic hour as it effected the Jews, is the real burden of this lesson. That is why it is designated "The Passover." God had revealed to Moses what was coming, and the means by which no calamity might come to any Jewish home; but only on condition that God's requirements were met in full. Now while our minds are on this point, let us get the lesson: In the Bible God has revealed precisely what is in the future. No question about that; Heaven for the believer; hell for the unbeliever. The way plain and simple, is given through which heaven may be reached and hell escaped. Still there are those who refuse God's plain way, but expect eternal life just the same. All such are destined to lift up their unavailing cries in hell.

One thought more before going forward: The Bible clearly reveals conditions that will obtain throughout the world just before the close of this dispensation. These conditions are being fulfilled before our eyes now; but the great majority of church people, and even preachers refuse to see and believe its teachings. But these same people blame the blindness of the Jews in which they crucified our Savior. "Awake, thou that sleepest."

Briefly, the preparation for the passover was the selection on the tenth day of the first month, which was known to the Jews as "Nisan," but corresponds to our April, a lamb without blemish. That lamb was to be kept for four days, to be sure it was not diseased, or in any way objectionable. On the evening of the fourteenth day of that same month,

it was to be killed, its blood placed upon the side posts and over the door of every Jewish home. The flesh of the lamb was to be roasted whole with fire, and the Jews in full preparation for travel, were to eat it with unleavened bread and bitter herbs. As the death angel passed through Egypt on that fateful night, when he would see the blood, as placed in obedience to the command of God through Moses, he would pass over that home, leaving it unmolested. But into each Egyptian home he went, striking dead the first born. What saved each Hebrew home? The blood of the lamb. What was back of that blood? Not the good works nor righteous perfections of the inmates of that home but the simple faith of those inmates in the promise of God. They believed God would do what He had promised Moses He would do. In pursuance of that belief or faith, they met the conditions by killing the lamb and putting the blood on the door. How simple, yet how wonderful. No other event in the world's history so perfectly typifies the merits of the shed blood of Christ as does that. Nothing else illustrates so perfectly salvation through faith of the person in the merits of the blood of Christ as does the Jews' protection from the death angel by the use of the blood of the passover lamb. God had sent forth His decree. He had given a plan by which His people might be saved from that decree. They believed it. They did what God commanded. They were saved from the power of the death angel.

### Application

All have sinned and come short of the glory of God. Christ has made a perfect atonement for all who will accept it. Now just as all the Jews who believed God, and put the blood on the door as He required, and were saved from the death angel; so everyone who repents, and that means to turn away from sin, and trusts Jesus, shall be saved from eternal death.

May the Lord enable the teachers who read these notes, to lead the lost of their classes to a personal trust in Jesus for salvation.

—BR—

### CHOOSE RIDGECREST FOR YOUR 1932 VACATION

—o—

In a cool mountain retreat is a beautiful setting provided by the generous and lavish hand of Nature is the Southern Baptist Assembly, Ridgecrest, North Carolina, where the Third Annual Young People's and Adult Teachers' Conference will be held the week of July 31, to August 6. Matching the beauty of its surroundings the assembly hotel and auditorium offer facilities for the ideal vacation. Ridgecrest is easily accessible on the highway and the Southern Railway. All railroads offer rates of one fare plus one dollar. The conference rates at the hotel are \$2.00 per day including appetizing meals attractively served.



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ed in the dining room. Rates in huts are less, and a la carte service is provided. One dollar registration fee is the only additional expense. Recreation about the campus is free and of sufficient variety to interest all. Hikes and motor trips to the myriad points of interest are arranged for the afternoons.

The morning and evening hours are given over to conference and class work and inspirational addresses. At the Young People's and Adult Teachers' Conference the program is based on teaching, covering demonstration teaching, preparation of the lesson, presentation of the lesson and the necessary meetings that build up the atmosphere for teaching. The conference leaders are G. S. Dobbins, Professor of Religious Education at the Southern Baptist Theological Seminary, John Caylor, Educational Director, Broadway Baptist Church, Fort Worth, Texas; Arthur Flake and Harold Ingraham, Secretaries of the Department of Sunday School Administration; and William P. Phillips and W. A. Harrell, Secretaries of the Department of Young People's and Adult Sunday School Work, Baptist Sunday School Board. Frank Tripp, Pastor of the First Baptist Church, St. Joseph, Missouri, will be the inspirational speaker and the music will be led by Douglas Hudgins, Pastor of Radnor Baptist Church, Nashville, Tennessee. Dr. I. J. Van Ness, Executive Secretary of the Baptist Sunday School Board, will be in attendance and lend much to the Conference from his rich experience. With such an array of conference leadership, any worker may bring his problems for definite help and solution and feel confident that only proved methods and tested plans will be offered.

Teacher, superintendent, pastor, Ridgecrest offers what you need. Plan your vacation to include the Teachers' Conference, July 31, to August 6. Choose Ridgecrest for your 1932 vacation and receive double value for the time and money spent.

For complete information and program write your state Sunday School Secretary, or the Department of Young People's and Adult Sunday School Work, Baptist Sunday School Board, Nashville, Tenn.

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Thursday, July 14, 1932

## THE BAPTIST RECORD

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## POLITICS AND CITIZENSHIP

Under this caption I read the following sometime ago, which I think is so full of the truth and right principle, and I can so fully endorse it, that I am tempted to offer it to the readers of The Baptist Record. In these days of proposed religious legislation, when men talk so glibly about "political righteousness," it seems to be appropriate. The Bible is the standard of Christian righteousness, but what the standard of righteousness in politics is I know not. I bespeak for it a careful, thoughtful reading.

"The sphere of politics should not be confounded with that of citizenship. A citizen may, or may not, be a politician." Citizenship is based upon that which all men naturally have in common; politics is based upon that which men do not have in common. It is based upon the differences in belief which men have with respect to the interests of the State. It derives its life from them. We are naturally in the sphere of the one; voluntarily, if at all, in that of the other.

We cannot avoid citizenship. We come into it by birth. It may be said that Christians are not citizens here; but they are reckoned with by the state. The National Constitution declares that, "All persons born or naturalized in the United States, and subject to the jurisdiction thereof are citizens of the United States and of the state wherein they reside." We are not the authors of our citizenship. We are not commissioned with authority to define it, alter, or abolish it. We find it waiting for us, defined and fixed by a power altogether beyond us, upon our advent into the world. We take it, like many other things, as we find it. It is not our task to defend all things which this relation has been made to cover by the accepted principles or usage of civil government. We are not obliged to give sanction to the "legal fiction" which is interwoven into the theories upon which civil government is conducted; nor could we sanction all that is done by men in the name of civil government. But we are obliged to recognize the relation which we sustain to our fellowmen as individual members of the human family, and are bound by the obligations which grow out of it. Civil government takes cognizance of natural rights. It was ordained of God for that purpose; and it is out of this that the relation of citizenship arises. Whether one is a Christian or not, his relation is the same to the civil government.

It is true that Christianity confers another and higher citizenship, which is not of this earth; but that fact does not alter the conditions to which we are subject here, any more than it changes "these vile bodies" to bodies of glory and immortality.

The sphere of civil government and that of Christianity are entirely separate. The Christian, in common with all other men, is subject to the "powers that be." It is a truth, which Christians should accept, that "all men are endowed by their Creator with certain unalienable rights" and that "to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed." So speaks the Declaration of Independence, and in this it presents the doctrine of individualism which the gospel asserts in the sphere of Christianity. The Christian has the same natural, inalienable rights possessed by others; espousal of Christianity removes none of these rights. It is as essential to him as to others that they should be preserved; and civil government being God's ordained means for their preservation, it is proper that he should accept the guardianship of the civil power over these rights, and conform to the requirements necessary to their existence. Paul, the Christian, was a Jew of Tarsus, "a citizen of no mean city." Through him the Spirit of Omnipotence testifies to Christians concerning the duty of subjection to higher powers as unto the "minister of God." This of course refers only to the exercise of that power (authority) which God ordained, for God does not appoint any power to minister against himself.

The power which God has ordained is the power necessary for the preservation of natural rights. The Christian should be no less concerned about the preservation of his neighbors' rights than of his own. He may therefore be expected to be a loyal supporter of civil government, that being the means by which the good of the human race is served in regard to personal rights. He will uphold, to extent of ability, the means that God hath ordained to preserve the rights of all whether Christian or not.

But when we enter the field of politics we are on uncertain ground. We behold many signboards, directing in various ways. We get bewildered, and especially when told about our "political duty." We have been trained to associate duty with a correct standard of righteousness, but in politics we have not this infallible guide. As Christians we are not pleased with the associations it offers. We find that the "science" of politics is a struggle for mastery—not between good and evil—but between party and party. Whatever the "science" may mean, in an ideal sense, this is what men have made it and what we must accept. But in such contentions the Christian is out of place. He finds poor company with would-be victors seeking spoils, and intriguers "pulling wires" in accordance with accepted rules of political ethics. He is a good citizen, lives honestly and justly without in-

fringing the rights of others, and aids the cause of peace, good-will and righteousness with his influence and his vote. God ordained citizenship. Man made politics. Politics has been likened to a "dirt pool" and the Christian who enters it will become soiled—the pool remains as "dirty" as ever—full of injustice, accusation, recrimination, intrigue and discord.

—C. M. Sherrouse.

—BR—

## WELCOME TO BLUE MOUNTAIN

(This account of a year at Blue Mountain College, in the form of a letter to an imaginary freshman-to-be, was written at the request of Dr. H. L. Martin by Miss Louise Leavell, Oxford, Miss.)

Home!!

Tuesday.

Beth, dearest;

I'm so glad, glad, you are going to be a freshman at Blue Mountain next year. I have just finished being exactly that, and it is an ideal state of being. B. M. C. surprised me. You probably think, just as I did, that it is a little old college that girls attend when they can't rate any other, just a place where you may manage to exist until happy days are here again? It won't take you long, dear thing, to find out that that is all wrong. Just imagine a girl's college that is just a little bit nearer perfect than any you've ever seen or heard about—and that is B. M. C. It seems different; it feels different; it is different. Over half of the outstanding people who were on our campus this year, and we had at least twenty-five well-known speakers, said that there is an atmosphere about B. M. C. that they have never found anywhere else.

You'll simply love Mrs. Berry to death. She seems more like a guardian angel to each girl than just a human being. The faculty is just like an exaggerated family. Once when I had a cold and didn't have time to go to the hospital, four different faculty members told me what to do for it. I left it alone and got all right, but they cared, anyway. There are exactly enough girls to make you feel at home. Every one knows and cares about everyone else, thus creating a feeling that makes the entire college just like one big family.

I came away from Blue Mountain with a new conception of Jesus. It is somehow a little easier to feel that you are above the world and to live on a higher plane. Sunrise prayer meetings in the dell give a new

meaning to the day. Just to go there with "the Master's Minority," to really pray, and to bear a quiet, soul-searching devotional, makes the entire day a thing of new joy and loveliness. The dell is a beautiful place, with its giant trees meeting overhead to form dainty little paths for frisking grey squirrels, huge red rocks that make just the right kinds of seats, and the spring bubbling quietly to itself. For a few minutes right after lunch every day we have Noon-day Prayer-meeting in the Student Room. It is truly the "Pause that Refreshes" every girl in mind and spirit. I have missed those few minutes a great deal since I've been home. We have excellent B.Y.P.U.'s, and Y.W.A.'s, but then all our religious organizations are unusually good; I think we have everything but Royal Ambassadors.

Each girl who can possibly get the money from anywhere goes to every convention she can crowd into her year. We went to the Jackson B.S.U. Conference in two of the cutest trucks you ever saw. We called them "Polly Jenkins" and "Albatrossy." Every minute was chucked full of fun and inspiration. I met Miss "Dick" McConnell there, so I felt like she was an old friend of mine when she visited our campus this spring. Weren't we lucky to get her and Mr. Frank Leavell both this year? Mr. Leavell spoke at the B.S.U. Installation Service in April. What do you think of "Dick's" getting married? I don't see what will become of us without her.

Will the freshman take a tip from the sophisticated Soph? Don't wait 'till you get to college to do all those things you've planned to do all your life and just haven't done. There is something important happening every minute of every day on that campus. You'll even have to wait 'till you go to bed to breathe. Teas, receptions, rush-week, recitals, society night, society anniversaries with their plays, special days and weeks, tennis, golf, swimming, eating,—there isn't even time to get homesick. Oh, I mustn't forget the Opera. We gave "The Chimes of Normandy" this year. After the presentation at B. M. C., we took it to Mississippi State, broadcast the songs from two Memphis stations, then gave it at Ole Miss. If you don't think that's fun, you are just a hopeless freshman.

I can hardly wait to see you in September. Save me lots of dates during rush week, won't you?

Always,  
Louise.

## GROZER THEOLOGICAL SEMINARY

- I. Course for pastors and preachers. Seminary degree of B.D. or diploma.
- II. Course for pastors, teachers, missionaries, social workers. Seminary degree of B.D., University degree of M.A.
- III. Graduate course for advanced scholarship and special preparation for missionaries and teachers. Seminary degree of Th.M., University degree of Ph.D.

Tuition and room rent free. Scholarships for qualified students. Correspondence Course for non-resident pastors and lay-workers. Faculty certificate on completion of prescribed courses. Sixty-fifth year begins Tuesday, September 27, 1932.

For Catalog and Other Information, Address:  
MILTON G. EVANS, D.D., LL.D., PRESIDENT  
Chester, Pa.

MOST IMPORTANT ITEM IN THE FAMILY MEDICINE CHEST



RED CROSS  
LIVER MEDICINE

A dependable remedy since 1897. Thoroughly but gently cleanses and purifies the entire intestinal tract; relieving torpid liver, indigestion, headache, sour stomach, constipation, and other ills caused by the accumulation of poisonous waste matter. Ask your druggist.

## The Children's Circle

MRS. P. I. LIPSEY

### SEND OUT THE LIGHT

We send our precious Bible,  
By gifts we bring each day,  
A light that shines in darkness  
And leads to Christ, the way.  
  
On backs of mules and donkeys,  
In steady, splendid ships,  
In painted, gay jinrikishas,  
That go by hops and skips.  
  
In trains that roar and rumble,  
In airplanes o'er your head,  
On top of patient camels  
That through the deserts tread.  
  
We send our precious Bible  
By gifts we bring each day;  
A light that shines in darkness  
And leads to Christ—the way.

—Selected.

My dear Children:

Aren't the humming birds the daintiest bits of flesh and blood, and feathers, you ever saw, or aren't you acquainted with them? This morning early, I was standing inside the screen of our front door, when here comes one darting swiftly to the Coral Honeysuckle at the end of the porch and hung there upon the air, seeking something sweet in the flowers. In the shimmering green and gold that clad him, and in his light flight from blossom to blossom, he seemed more like a fairy birdling than one belonging to this old world. But then, we don't believe in fairies, do we? But don't you like to look at anything as pretty as he is?

Last Sunday, after church, Miss Evie Landrum, who travels over our State for the W.M.U. called me and had delightful things to say about Fannie Mae Henley, whom she had met at Olive Branch. She thought her one of the finest girls she knew, and wanted to tell me about her. Of course I was pleased but not so very much surprised, for I already knew that about Fannie Mae! And I think very nearly the same of all my Children, that they are dear and sweet and generous. No telling what a fine lot of grown people you are all going to make is there? Some of you are already grown, and setting a fine example to the younger ones. I am very proud of you all, my dears, from oldest to youngest. I am glad to welcome Jeannie Lipsey Club No. 3, from Wesson, under the leadership of Lena Clark. They sent a contribution last month, but were unsettled about their name. Lena writes an interesting letter. Let me hear from some of you now with the answers to the Bible questions.

With love,  
Mrs. Lipsey.

—o—

Bible Study No. 2, July 14th  
The Transfiguration: Mark 9:2-8.

1. Why did Jesus go up on this mountain, probably Mt. Hermon? Luke 9:28.
2. What change in Jesus' appearance took place?
3. Why were Moses and Elijah sent to be with Jesus on this night? What did they talk about? Luke 9:31.
4. What did God the Father say on this occasion about Jesus?
5. What did God say when Jesus was baptized? Matt 3:17.
6. How were the Law, the Prophets and the Gospel represented in the Transfiguration?
7. Read 2 Peter 1:17, 18, and tell me what event these verses refer to?

—o—

Wesson, Miss., June 28, 1932.  
Dear Mrs. Lipsey:  
Enclosed you will find 50c for Jeannie Lipsey Club No. 3.  
Mrs. L. Vaulkman, Wesson..... 5c

Earline Dees, Wesson	10c
Canoy Clark, Wesson	10c
Miriam Clark, Wesson	10c
Lena Clark, Wesson	15c

Total..... 50c

Mrs. Lipsey maybe lots of little Circle members have designs for the Children's Circle button. Here are a few I have. Mrs. Lipsey don't you think we ought to have certificates of membership too?

They could be typewritten or printed as follows or something else:

This certifies that  
is a member of the Children's Circle  
and is entitled to all the privileges  
of membership.

Signed.....  
You would find something better  
than this though I think. Mrs. Lipsey,  
why couldn't the Circle members  
write to each other?

Lovingly,  
Lena Clark.

We are so glad to get your report from Jeannie Lipsey Club No. 3 and pleased to receive the money. Lena, I'm sorry that I had to leave out from your letter the suggestions about the Children's Circle button. First, our printers have no way of picturing these buttons, and second, we have already ordered some buttons, as I told you last week, which I hope you will like. I don't know any reason why you shouldn't write to each other, my dear, except that postage is higher now.

—o—

Tchula, Miss., July 7, 1932.  
Dear Mrs. Lipsey:

I am sending 4 cents for a Children's Circle button. I would like to have a Jeannie Lipsey Club here. Do you have to send a certain amount of money each month?

Love from,  
Annabel Burney.

The buttons have not come yet, Annabel, but I will send yours as soon as they come. You are the first to send for one. I wish you would get up Club No. 4 for us at Tchula. Yes, you have the idea about it. Get each one to give, say, a dime each month, and you will get the various dimes and send the amount to me each month. If you get 5 members you will have 50 cents to send, if 10 members you will have a dollar. There is no reason why you should not add new members from month to month. My love to you all.

—o—

Mrs. P. I. Lipsey,  
Clinton, Mississippi.

Dear Mrs. Lipsey:

I am in receipt this morning of the \$5.00 sent for the B. B. I. Fund, and am hastening to say again how grateful we are for your continued and prayerful and sympathetic help.

From the number of applications which are coming to us there seems no doubt that we could add at least two hundred to our enrollment for next year if work could be provided or help could be given. It seems a great pity that worthy students should not have the opportunity for the training which they desire.

This fact will emphasize all the more how much we thank you and the young folks for the scholarship which you provide. Please thank every one who had share in the gift.

With best wishes, and asking that you keep us in your heart and in your prayers, I am

Yours gratefully,  
W. W. Hamilton.

—BR—

Pastor R. B. Patterson preached in his meeting at Calhoun City, having Brother Joe Conzoneri to lead the singing. Twelve were added to the church, 8 by baptism.

### OUR NEW BUSINESS MANAGER

I. J. Van Ness

—o—

The Sunday School Board, at the recent annual meeting accepted a recommendation that a Business Manager should be elected, having as his specific duties supervision of employment, (other than elected officers) purchasing and printing, three lines which in the aggregate are very large, and while under the general direction of the Executive Secretary, have really of necessity been handled largely in the various departments separately. It is believed that it will be better for these matters to be concentrated in one office for closer attention in the growing work of the Board. I think this is a very wise decision, and one which will greatly facilitate our work and provide a more economical administration.

The choice of the Board for this position is Dr. J. T. McGlothlin of Anniston, Ala. Dr. McGlothlin has been a member of the Board for several years, a successful pastor and a man of wide denominational experience. He has shown a fine grasp of all the details of our work as a Board member.

He has accepted and will begin his services on August 1st. Personally, I welcome the coming of this capable and sympathetic ministerial brother, who comes to share with us in our many and complicated tasks, and our constantly enlarging opportunities.

—BR—

### BEULAH MEETING

—o—

On Friday evening before the first Sunday in July I preached to 135 people in the private home of an old lady. I began my meeting at Beulah, Simpson County, and preached three times Saturday to three churches and preached five times Sunday helping Brother Allred Sunday night at Pleasant Valley ordain Clifton Wells to the full work of the ministry. He is a promising young man. He preached for us at Beulah Monday. I did all the rest of the preaching until Friday. We had large crowds at every service; a pentecostal revival with thirty-four accessions to the church; 21 baptized. Brother Coats and his singers from Magee added much to

the song service. We all left rejoicing; the Lord be praised.

—D. W. Moulder.

—BR—

### SUNDAY SCHOOL ATTENDANCE

JULY 10, 1932

—o—

Jackson, First Church	691
Jackson, Calvary Church	891
Jackson, Griffith Mem. Church	483
Jackson, Davis Mem. Church	393
Jackson, Parkway Church	182
Jackson, Northside Church	87
Meridian, First Church	752
Offering	\$40.03
McComb, First Church	403
Charleston Baptist Church	202
Brookhaven, First Church	519
Columbus, First Church	689
Laurel, First Church	490
Laurel, Second Ave. Church	226
Laurel, West Laurel Church	392
Lauurel, Wausau Church	37

### B. Y. P. U. ATTENDANCE

JULY 10, 1932

—BR—

Jackson, Calvary Church	156
Jackson, Griffith Mem. Church	165
Jackson, Davis Mem. Church	150
McComb, First Church	95
Columbus, First Church	134
Laurel, West Laurel Church	117

—BR—  
"Help, Lord, for the godly man  
ceaseth." Ps. 12:1.

—BR—

(Continued from Page 9)

There are souls saved and homes transformed and the community life changed—because one young woman stays on the job the Lord has called her to do regardless of the adequacy of the support.

If you called Mildred Bollinger a heroine she would be embarrassed. She does not think of herself as having done anything noteworthy. But set her life against the background in which she lives and serves and you will see the high lights of heroism shining, as this gentle, patient, persistent young woman goes on despite discouragements, decreasing funds for the work, opposition of a powerful priesthood, and difficulties of language and custom, building the Kingdom of God in the heart of a city teeming with people, where misery and want, sin and suffering walk its streets and one young woman brings the glory of God to bless and save.

## BLUE MOUNTAIN COLLEGE

BLUE MOUNTAIN, MISSISSIPPI

STANDARD "A" GRADE COLLEGE

Member of Southern Association of Colleges

and

Association of American Colleges

An endowed college for women owned and controlled by the Baptists of Mississippi. Situated on the side of beautiful "Blue Mountain," one of the highest elevation in the state.

Two of our good brick dormitories are conducted on the cooperative plan, whereby each student is enabled to reduce the cost of room, board, literary tuition, laundry, and fees to \$252.50 for the entire session of thirty-six weeks. The cost of room and board also reduced in the Whitfield and New Hearn residence halls, where each student has a room with connecting or private bath.

Three of our splendid brick buildings were erected in 1928 at a cost of more than a quarter of a million dollars.

For more than half a century Blue Mountain College has been noted for its splendid Christian atmosphere.

Sixtieth annual session begins September 14.

Write for catalogue and new booklet of campus views.

LAWRENCE T. LOWREY, PRESIDENT  
Blue Mountain, Mississippi

## B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### AUGUST SUGGESTIVE PROGRAM FOR ASSOCIATIONAL B.Y.P.U.

—o—

Theme—More Soul Winners.

2:30—Song Service. Choose songs on soul winning.

2:40—Devotional. (See Chalk talk, "The Magnet" Page 14, B.Y.P.U. Magazine).

2:50—Business, roll call, announcements.

3:00—A series of short talks on "Experiences in Personal Soul-Winning." Select several Intermediates, Seniors and Adults who have had the joy of leading a soul to Christ through personal work.

3:30—Playlet, "The Meaning of Church Membership," by an Intermediate Union. Page 25, B.Y.P.U. Magazine.

3:45—Special music.

3:50—Closing address on "Why Every Christian Should be a Soul Winner, by a pastor.

4:10—Adjourn with prayer.

—o—

### LAUDERDALE COUNTY ASSOCIA- TIONAL B.Y.P.U. HOLDS ANNUAL CONVENTION

—o—

On the second Sunday in June the Lauderdale County Associational B.Y.P.U. held their annual convention. The meeting was held in the Bethany Baptist Church and a large crowd was in attendance. The New Hope Senior B.Y.P.U. won the Attendance Banner with 21 out of an enrollment of 25 present. It was the delight of everyone present to have as special speakers Missionary R. S. Jones and Miss Cecelia Durscherl. The program rendered was one of instruction and inspiration lasting from ten in the morning to three thirty in the afternoon with lunch served at the church. The following officers were elected to serve for the new year: President, Mr. Jesse Brown; Vice President, Mrs. Osscar Muse; Secretary, Miss Omera Coker; Chorister, Mrs. C. C. Butler; Junior-Intermediate Leader, Miss Mary Poole; District 1 Leader, Mr. W. C. Palmer, Sec. Miss Inez Ethridge; District 2, Leader, Mrs. Baines; Sec. Miss Eunice Wideman; District 3, Leader, Mr. W. H. Goodson; Sec. Miss Lucille Lide; District 4, Leader, Mr. Lamar Coker; Sec. Mr. Leland Sims; District 5, Leader, Mr. Fewell Engell; Sec. Mr. John Carpenter. The next meeting will be held with the Pine Grove Church.

Lauderdale County Associational B.Y.P.U. in addition to the annual one day convention, has a district meeting in each of their five districts each month with five Sundays. They have one each Sunday that month, as they are having this month, making it possible for the Associational president to attend each one. This has proved for them to be a most attractive and helpful plan.

### DISTRICT PRESIDENTS AND DIVISIONAL VICE PRESI- DENTS MEET

—o—

On the evening of July 4th running until noon the 5th the District B.Y.P.U. Presidents and Divisional vice Presidents met with the State Secretary in Jackson. The First Church B.Y.P.U.'s entertained the crowd and it proved to be a most interesting and helpful meeting. Those attending were by districts, District One, Earl Clark, R. E. Morgan and J. D. Maness; District Two, W. W. Grafton, Charles C. Howse and Owen Cooper; District Three, J. W. T. Siler, Charles Bucy and Dr. J. S. Dobbs; District Four, R. D. Pearson, C. O. Estes, Douglas Gay and Granville Myrick; District Five, Gaines Hightower, W. E. Holen, Wallace Harrell and E. S. Flynt; District Six, A. F. Crittenden, H. T. Scott, Eugene Farr and L. R. Polk. We were happy to have State President W. L. Meadows with us also. Only three were absent, J. N. Kellogg of Rienzi, R. E. Denman of Charleston and Clifton Tate of Pearson. The meeting was called for the purpose of working out plans for the year ahead of us and it was decided that the Divisional Vice Presidents would work with three main objectives in view, first to hold an annual meeting of the churches in his division, second, to perfect as near as possible the Associational B.Y.P.U. work in his division and working through the Associational B.Y.P.U. seek to have every B. Y. P. U. in his division to hold at least one study course during the year. By majority vote it was decided that these divisional meetings would be held sometime the last of July or in August and not later than the first week in September. Before leaving several of the district members met and set the date for the meetings in their district. These meetings will be financed by asking a small registration fee, 15c from Juniors attending and 25c from all others attending. This is a simple and equitable plan and conforms to our plan for financing the District Conventions.

### BAPTIST YOUNG PEOPLE ASK- ED TO HELP PROMOTE CIVIC RIGHTEOUSNESS

—o—

It was our pleasure to have Mrs. W. Q. Sharp, State President of the W.C.T.U. to speak to us in our meeting of District Presidents and Divisional Vice Presidents on the morning of July 5th. She presented a young lady who gave a demonstration "Medal Contest" speech. This speech was very impressive and the members of our group listened with eager interest to what Mrs. Sharp had to say about the B. Y. P. U.'s over the state putting on contests in the interest of educating our younger people with facts regarding the liquor forces and prohibition. A booklet containing about

twenty, five minute speeches will be sent upon request to Mrs. W. Q. Sharp, Poplar Street, Jackson, Mississippi. These booklets are supposed to sell for 20c and if you care to enclose the price it will be appreciated, the books will be sent without cost however if desired. We are hoping that our Unions will cooperate in this splendid educational program.

—o—

### OCEAN SPRINGS RE-ORGANIZES

—o—

About the first of June the Ocean Springs church decided to re-organize their B.Y.P.U. work and so added two new Unions thus giving them a Junior, an Intermediate, a Senior and a B. A. U. They have an enrollment of 67 with an average attendance of more than fifty. Their first progressive step after re-organizing was to conduct a successful Training School. We are happy to know of this progress in the Ocean Springs church and thank Mr. J. E. Barnes for giving us this report of their work.

—o—

### ELIM CHURCH CLARKE COUNTY ORGANIZES B.Y.P.U.

—o—

We are indebted to Miss Beulah Slay of Crandall, Miss., for information concerning the organizing of a B.Y.P.U. in the Elim Church in Clark County. They started their organization with a membership of thirty and have adopted the slogan, "Be A-1 or be Ashamed." The officers in this new Union are: President, Wiley McHenry; Vice President, Beulah Slay; Secretary, Vera Graham; Corresponding Secretary, Margie Fuller; Treasurer, Grace Martin; Chorister, Alman Graham; Pianist, Beulah Slay; R. R. L., Deborah Scott; Group Captains, Ruth Neely, Flora Carr and G. B. Williams.

### CHARLESTON REVIVAL

—o—

On the evening of June 22nd the Charleston Baptist Church completed a revival meeting of ten days duration, during which season forty-two were received into the fellowship of the Charleston Baptists, 21 by profession and twenty-one by letter.

Pastor A. B. Polsgrove was assisted by Rev. T. Eugene West of Richmond, Va., who directed the music and shared with the pastor

in the pulpit work.

Preceding the revival the Charleston people made a census of the city and surrounding territory, and carried forward a thorough program of prayer and preparation in anticipation of the meeting.

A special feature of the revival season was a vesper service on Sunday afternoon, June 17, composed entirely of music. This service was under the direction of Bro. West, who trained a large chorus for this occasion.

On the evening of June 26th Pastor A. B. Polsgrove baptized twenty-three candidates. Since May 8th, the date Bro. Polsgrove entered the field at Charleston, fifty-three people have united with that church.

—Betty Kuykendall, Reporter.

—BR—

### PRAYER OF THE CREEK MISSIONARY

By H. F. Buckner

—o—

Written in the pioneer days of Indian missions by the gifted missionary, H. F. Buckner. It voices the appeal that your missionaries make today—that they may go on.

Lord, came we not at thy command,  
To preach the gospel here?  
Oh, then, uphold us by thy hand;  
Our fainting spirits cheer.

Give us more grace, more faith,  
more love;  
More of thy spirit's power;  
Send down rich blessings from above

To cheer us every hour.

We trust the merits of Christ's  
blood,  
His promise is our plea;  
On these relying, oh, our God,  
In faith we look to thee!

May we soon see the Indian race,  
To our blessed Savior given;  
As objects of thy special grace,  
And favorites of heaven.

—BR—

Grandad was slowly walking along the sidewalk, and Billie, aged four, was about twenty paces behind, trudging along on little fat legs.

"Why don't you wait for me?" he called, aggrieved.

"I am waiting for you," replied Grandad, slowing up a bit more and turning around.

"Well," said the panting youngster, "you ain't waiting very fast!"

—Ex.

## MISSISSIPPI WOMAN'S COLLEGE

Next session opens September 13, 1932

1. A STANDARD COLLEGE FOR YOUNG WOMEN owned and controlled by Mississippi Baptists, offers courses of study leading to the sophomore license; to the degrees of bachelor of music and bachelor of arts; to professional license.

2. THOROUGHLY TRAINED FACULTY, every member of which stresses Christian service as the highest ideal for a Woman's College graduate.

3. REDUCED EXPENSES FOR NEXT SESSION. Literary tuition, room, board, laundry, and fees \$325.00.

4. CONVENIENT PLAN OF PAYMENT. Deposit for room reservation \$ 5.00  
Cash upon entering 50.00  
Nine monthly installments of \$30.00 270.00

Mail reservation deposit or request for information to . . .  
W. E. HOLCOMB, President  
Hattiesburg, Mississippi

**THE BAPTIST STUDENT RETREAT AS I SAW IT**  
By Fred F. Brown

—o—  
It was my privilege to attend the Student Retreat held at Ridgecrest, N. C., June 24-July 1, and I was so impressed with the spirit of the great group of Baptist students gathered there that I am writing this word of interpretation and appreciation of the significant movement among our Baptist students.

**It Surpassed In Attendance**

While mere numbers is never the most significant feature of a conference or convention, yet it is meaningful. The more people we reach the more we can affect. The more who hear the message the more there are to get the message. Mr. R. F. Staples, manager of the Ridgecrest Assembly, is responsible for the statement that this was the largest conference held at Ridgecrest through the years of his management. The registration reached, I am told, four hundred and thirty-five, and of necessity there were many who did not register.

An interesting phase of this analysis is while large delegations came from certain states, Mississippi and South Carolina especially, yet the representation was widespread. All states from Maryland to west Texas were represented. Furthermore, it is significant that our Baptist schools were unusually well represented.

**It Emphasized The Program Of Southern Baptists**

Among the deepest and most gratifying impressions to me was the fact that this program from start to finish was based wholly upon the work of Southern Baptists. Our students are being held close to the heart of Southern Baptists. No "lure" from abroad was necessary to bring them there. Our own Southern Baptist leaders were the speakers and teachers. The inspiration came from enthusiasm engendered over and centered in the local church and membership therein, in the Co-operative Program of Southern Baptists; in personal evangelism; in Sunday School, B. Y. P. U., and Y. W. A. work; and in world missions. Along with intense enthusiasm over the program at home, there was no lack of vision of the world conquest, Christian-international-relations and other religious-social issues of the day.

Throughout the program there was no departure from the fundamentals of our faith and the essential features of our program. There were no disturbing detours into the realm of sex relations, race disturbances, higher criticism, or other issues outside of the realm and experience of Christian students on the campus today.

**It Was Evangelistic and Missionary**

I observed that the most enthusiastic response came from the group of students upon a presentation to them and a discussion of the evangelistic and mission ideals and objectives of Southern Baptists. These students are doing personal work at home and they are studying and advancing as they can the various phases of mission work of their denomination.

**It Was Preeminently Spiritual**

From the first day of the Student Retreat, when I first addressed them, I observed an obvious consciousness of the presence of the Holy Spirit. The Retreat began with a prayer meeting at the spring before breakfast. During the day there were groups of students holding prayer meetings at many places throughout the grounds. The Master's Minority Movement of our student work is bringing real power. These students had had prayer-mates on their college campus throughout the year. They choose prayer-mates for the days at Ridgecrest. State delegations and small groups of various selections were in prayer throughout the day and into the night.

It occurred to me that these students had come to Ridgecrest at great distances and possibly at greater sacrifices than had ever been true in former years. Coming at sacrifices and coming in prayer, individually, as prayer-mates, and in minority groups, as well as the entire group, brought an atmosphere of spiritual power.

The conference at Ridgecrest this year was the climax of twenty years of consecrated leadership on the part of Mr. Frank H. Leavell among Baptist young people of the South. How fruitful these years of service have been! If one is inclined to be disturbed about the future of our Baptist work, such an attitude passes away as he thinks of our great group of Baptist students. They are being led to a deeper spiritual life, to a closer loyalty to their home churches, to a more active and intelligent interest in all of our Southern Baptist work by the untiring efforts of Mr. Leavell, and his associates, Mr. Preston and the various Student Secretaries in different states and colleges of the South. We may be sure that in the days to come these students are to hold a central place in whatever Kingdom task Southern Baptists may undertake.

Knoxville, Tenn.

—BR—

**THE B. S. U. RETREAT AT RIDGECREST**

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On the mountain peaks of the Blue Ridge Mountains last week twenty-five Mississippi College men reached inspirational peaks in Christian experience. It was inspirational in itself to see 435 Baptist students from the Southland so consecrated and eager to carry Christ to their campuses.

The meeting started with an early morning prayer service on Friday conducted by one of the students. This prayer service took place each morning and was conducted one morning by a Mississippi College student. Valuable musical services were rendered at these early meetings and throughout the days by Frank Rugg, Felix Arnold, W. O. Vaught, and R. A. Eddleman from M. C.

Each morning there was the choice of two classes taught by the following teachers: Dr. Kyle M. Yates, Mrs. Ed. Preston, Mr. Sibley Burnett, Mr. Frank Leavell, Dr. Roy Angell, Dr. John L. Hill, Mr. Wm.

Hall Preston, and Mrs. Harrell. These classes were of great help to all and gave a greater and finer conception of a Christian's life.

At the eleven o'clock hour and at night all were privileged to hear such speakers as Dr. F. F. Brown, President S. B. C., Dr. Louie D. Newton, Dr. Kyle M. Yates, Dr. Wm. Russell Owen, Dr. John L. Hill, and Mrs. Ethel McConnell Herring.

At ten fifteen the day was climaxed by those quiet, forceful and inspirational talks of Dr. Roy Angell of Baton Rouge, La., given around the campfire.

Every man in the M. C. delegation was touched and deeply moved during this week on the mountain peaks and everyone has covenanted with God and his fellow-students that he will, with the help of God, so live Christ on the Mississippi College campus that if he were the only Christian on it others might learn to know Christ through him. Every man in the delegation is planning to take another to Ridgecrest next year and so swell the Mississippi College crowd to fifty.

It is interesting to note that among the students of M. C. who went to Ridgecrest were the President of the B. S. U., the President of the student body, President of the Band, President of the Glee Club, Editor and Assistant Editor of the Annual, Assistant Editor of the Collegian, Secretary-Treasurer of the student body, and President of the General B. Y. P. U., besides other members of the B.S.U. council.

This report would not be complete without an expression of appreciation to those who helped make the trip possible. The Clinton W.M.S. who gave us a fine lunch—sufficient for two days; the ladies of the First Church of Meridian who met the party and took them to a cafe for breakfast; to Dr. Dillard of Birmingham who made it possible for us to have a good night's sleep in the Baptist Hospital; and to Dr. Wm. Russell Owen who let us sleep in the church at Ashville and thus save a lodging bill. To all of them the Mississippi College delegation gives a hearty "Thank You."

—Reporter.

—BR—

**ORDINATION**

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Rev. George H. Lawton was ordained to the full work of the gospel ministry by the Coliseum Place Baptist Church, New Orleans, La., on Thursday night, June 16, 1932. The ordaining presbytery consisted of: S. G. Posey, pastor of the Coliseum Place Baptist Church and Chairman of the presbytery, Rev. S. A. Murphy, pastor of the Valence Street Baptist Church, Dr. T. D. Brown, pastor of the St. Charles Avenue Baptist Church, Dr. C. G. Clark, pastor of the Central Baptist Church, Rev. J. W. Dickens, pastor of the Metairie Baptist Church, and W. W. Hamilton, Jr., pastor of the Napoleon Avenue Baptist Church and Secretary of the presbytery. The Gretna Baptist Church, to which Brother Lawton has been called as pastor, was present in a body. Dr. T. D. Brown preached the ordination sermon. Rev. J. W. Dickens led in the ordaining

prayer, and the charge to the candidate was delivered by Dr. C. G. Clark. Rev. J. W. Dickens gave a brief charge to the church. The services were concluded with prayer and benediction by the candidate, Rev. George H. Lawton.

Brother Lawton spent several years as an active and successful evangelist and gospel singer with the Church of the Disciples in the North. He confessed the Baptist faith several months ago and was baptized, together with his family, into the membership of the Coliseum Place Baptist Church, New Orleans. He is still a young man in years, trained and capable in service and leadership. He has won a host of friends in New Orleans during his brief residence here. He was recently called to the Gretna Baptist Church and has already entered upon his ministry there. May the blessing of our Heavenly Father abide upon him and his ministry.

S. G. Posey,  
Chairman of the Presbytery,  
W. W. Hamilton, Jr.,  
Secretary of the Presbytery.

—BR—

A hotel was on fire and the guests gathered out in front were watching the flames.

"Nothing to get excited about," one traveling man was boasting. "I took my time about dressing, lighted a cigarette, didn't like the knot in my necktie and re-tied it. That's how cool I was."

"Fine," remarks a bystander, "but why didn't you put your pants on?"

—BR—

Bill, the hired man, asked little Freddie to pass the salt. Looking at his mother first, Freddie asked:

"Shall I give Bill the salt? Daddy said he wasn't worth it."

—BR—

"Never go to law," remarked the chap at the adjoining desk. "A friend of mine sued for an overcoat and lost his suit."

**Boys and Girls**

**Spend Nickels and Dimes**

But nickels and dimes make dollars. We will send free an attractive dime bank to any boy or girl who asks for it, in which dimes may be deposited for our Crippled Children's Fund. Thus boys and girls may have part in

**Healing Humanity's Hurt**

And a book of hospital stories will be sent free to anyone upon request. Sunday School teachers will find these stories fine for illustrations of Christian service.

**SOUTHERN  
BAPTIST HOSPITAL**  
New Orleans

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## THE TWO PLATFORMS ON LIQUOR

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The question of legalizing the liquor traffic by our votes is not only a moral question but to the Christian man it is also a religious question, for God's Word distinctly forbids it in these words, "Woe to him that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunken." (Hab. 2:15). The man who votes for the sale of intoxicating liquor votes to put the cup to his neighbor's lip and is responsible before God for all the evils that grow out of it. There is, therefore, a question of Christian conscience as well as moral rectitude involved in the matter dealt with in the liquor planks of the political parties. Prohibition has undoubtedly made gains, for the prohibition laws are now being enforced as well as, or better than, other criminal laws, like those against kidnapping, bank robbery, hijacking, etc., etc. In fact, these laws are now being enforced too well to suit the wets, as Al Capone and hundreds of others of his like can testify from behind prison bars. The Government reports at Washington clearly show that prohibition enforcement has attained a degree of success "Not approached by any other branch of criminal law," the mouthings of the wets to the contrary notwithstanding.

The country is fundamentally dry by a big majority. There are millions and millions of sober, patriotic drys in the country, North and South, upon whose neck no frenzied Convention can put a wet dog collar. These dry millions will, at the proper time, turn up at the polls voting for dry men and dry measures and who under no circumstances can be induced to vote a wet national ticket.

Modification or nullification of the Eighteenth Amendment of the Constitution by increasing the alcoholic content of liquor till it satisfies the drinker's thirst and for collecting revenue from licensed liquor dealers for the support of the government would put us back under the corrupt domination of the brewers and distillers as we were in the old saloon days. That would certainly be "going backward." All talk about being opposed to the return of the saloon is pure bunk. A saloon by any other name would smell as sour. If the liquor sold is not consumed on the premises of the place of sale, it would simply go to some nearby cafe, which would be no better, or to the homes, which would be infinitely worse. There is no act of which a human being can be guilty that is so mean and base and despicable as to sell virtue—manhood—for money. That's what a liquor plank means—selling to the brewers and distillers, for a little tax money, the right to engage in the wholesale debauchery of American manhood, womanhood and childhood, while they amass fortunes from the sale of their "beverage of hell," as Sam Jones called it. Let those who prophesy that "the Eighteenth Amendment is doomed" reflect that thirteen States can block its repeal. The repealists had

better draw freely for fresh funds upon the rich tax-dodgers, brewers, distillers and foreign liquor dealers and wine growers of Europe who, in the hope of private gain, have thus far largely financed this wet campaign.

—H. Beauchamp,  
Dallas, Texas.

—BR—

## B. Y. P. U. AT PIONEER CHURCH

The B.Y.P.U. at Pioneer Baptist Church, Wilkinson, Miss., had its first anniversary picnic Saturday, July 2. The morning program was opened with prayer by Mr. L. C. Flowers followed by an address, "Good of B. Y. P. U." by Mr. H. Wright, after which there were a number of recitations and a play, "The Call Worthwhile."

Mr. A. H. Sturgeon dismissed the congregation with prayer, after expressing themselves as having enjoyed same very much.

At 2 P. M. the congregation reassembled in the church and all joined in singing some good old gospel songs, in the afternoon program "The Prodigal Son" was rendered in pageant by local talent.

Our B.Y.P.U. was organized just one year ago July 1st, with twenty-two charter members and has done some noble work. Their were several very rainy nights but Mr. L. C. Flowers and Mrs. Johnnie Priest, two of our faithful members, always brought all their cars would hold and we never missed but one night without having a meeting.

We must not fail to mention Mr. Elmo Sturgeon, another one of our good standbys, who always came and brought all his car would possibly hold. We say "Hurrah! for you Bo, keep that car running we need more good boys like you."

—H. Wright.

—BR—

## SOME QUESTIONS

Will a Christian commit fornication? Can he live in adultery and be saved? Has God a hook in a Christian's mouth, and will he let him go on in all kinds of sin and, before he dies, pull him back and forgive him and he will go to heaven? Is the Old Testament for a Christian to live by and go by? We have an ordained Baptist minister who is teaching this to his members. I told him it was dangerous doctrine and I did not believe it. I want to know what the Christian people believe about it. I can't find it in my Bible that way.

J. C. Hayman, Mendall, Rt. 3.

The following scriptures will answer your questions: Rev. 21:8, "For the murderers, fornicators and their past shall be in the lake that burneth with fire and brimstone."

Psalms 89:31ff, "If they break my statutes, and keep not my commandments, then will I visit their transgression with a rod and their iniquity with stripes. But my loving kindness will not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness; I will not lie unto David."

Matthew 5:17, "Think not that I came to destroy the law or the prophets. I came not to destroy but to fulfill."—Editor.

## In Memoriam

REV. L. E. HALL

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To the memory of my beloved pastor of forty-five years ago:

Rev. L. E. Hall of Hattiesburg, Miss., forty-five years ago pastor of the church of which I was a member. Since that time I have not met him but have kept up with his work by his pen. This last year he sent me some of his literature and I have written him and sent flowers to him while living. He reminded me of some of the old prophets. In the dark hours of those forty-five years his voice has come ringing down the line and has given me strength to battle on for God. He has gone but his works do follow after. God be praised for such men as he.

Our pastor is not dead;  
Just only gone away  
To praise our great Redeemer  
Through God's eternal day.

Our pastor is not dead;  
Has only gone away  
To greet the host of heaven  
In those mansions far away.

Our pastor is not dead;  
Only gone away  
To wear a crown of righteousness  
In the land fairer than day.

—By one of his flock of forty-five years ago, now 73 years old.

—Mrs. Sallie Weeks.

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J. H. JOHNSTON

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Saturday, June 18, 1932, witnessed the passing of J. H. Johnston, age 82, at his home near Newhebron. He was a long life of usefulness. He was a good citizen, and faithful church member, holding membership in Old Hebron Church at the time of his departure. The strength of his mature activities were given to Crooked Creek Church where for many years he led the forces in Sunday School, missions, etc. He was the faithful friend of the young people. Six young preachers going out from this church felt the touch of his sympathetic spirit. A devoted husband, worthy father, loyal friend, Christian gentleman, and faithful servant of the Master has gone to be with the Lord in glory. Obsequies were held in the Newhebron Church in the presence of a great throng of relatives and friends. Service was conducted by Pastor B. E. Phillips with J. P. Culpepper, J. G. Dale, J. N. Lee and J. P. Williams partaking.

Friend and former pastor,  
—J. P. Williams.

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MRS. T. J. TILL

—o—

"In the Providence of God, our dear friend, Mrs. T. J. Till has answered the summons that must come to us all. She was one of our number only a few years, and in that time she proved herself steadfast, unmovable, and always abounding in the work of our Lord.

"While we grieve for our departed friend, we bow in humble submission to Him who doeth all things well.

"We, the Missionary Society of Leland Baptist Church, resolve:

"That we extend our sincere sympathy to her loved ones in the loss of their mother, and pray that the light of God's love will comfort them.

"That we record in our minutes the loss we feel, a copy to be sent to the family, and a copy sent to The Baptist Record.

"Leland W.M.U."

## THE SOUTHWESTERN SEMINARY FALL OPENING

L. R. Scarborough

—o—

The Seminary is having one of its best summer sessions. One hundred and fourteen fine men and women are here doing intensive study in many fields of learning under a great faculty. We have more well trained promising leaders studying with us proportionate to our enrollment than before — preachers, their wives, song leaders, religious education workers and missionaries — a noble group of them. The next session opens September 26th and the prospects for a good enrollment are promising. Depressions, debts, decreased income, panics, nothing can stop this great school of the prophets from going on. We have a comfortable seat on predestination and belong to the things unshakable. Too much depends on us. There are too many churches looking to us for trained leaders to let little things like depressions block us. We need more income, lots of it, to take care of our teachers and debts. We believe God has a far-reaching purpose for this school. We are here to train the right sort of leaders. Come to us and stand by us.

## She Had Nervous Prostration



*"It helped to  
Save My Life"*

"I REALLY believe that Lydia E. Pinkham's Vegetable Compound helped to save my life.

"Owing to bereavement I was reduced to nervous prostration.

"I could hardly bear anyone to speak to me and I had to lie down most of the time.

"Nothing seemed to help me until I read about your Vegetable Compound. From the very first it helped my nerves and I slept better.

"Your medicine is all you claim for it." —Dora Hohstadt, 220 North Main Street, Memphis, Missouri.

*Lydia E. Pinkham's  
VEGETABLE COMPOUND*

# The Special Emergency Mission Relief Appeal for \$300,000 Ends the Last Day of July. But it Will Not be Complete Until Every Church Takes an Offering. Let Us Not Finish With the Task Incomplete. Your Offering and Mine Is the Answer We Make to the Appeal of Our Missionaries for Bread. Has Your Church Taken an Offering? Have You Done Your Part? Let Us Keep Faith.

J. B. LAWRENCE, Chairman Special Convention Committee

## HAVE YOU TAKEN THE OFFERING?

J. B. Lawrence, Chairman Special Convention Committee

The Special Emergency Mission Relief Appeal is not over until the last day of July. It is not completed until every church takes an offering. Let us not finish with our task incomplete.

Has your church taken the offering? Have you given your share? Our missionaries at home and abroad await your answer. Shall they stay on and labor and love for the lost or shall they be left without support, their fields abandoned and their hearts broken? Your offering and mine is the answer we make to their cry for help.

Many of our churches have taken the offering and it was a glorious day for them. Letters are coming in from every section telling of sacrifices made and victories won.

I give a few excerpts at random from letters received.

"Just a word to let you know that we took our offering last Sunday. A large number made contributions who had not given anything so far as our records show for several months. Many of our people who are out of employment made small contributions. I believe every church in our city will take an offering before July is over."

"I am happy to report that our church took an offering last Sunday for Mission Relief, and I am informed that while some pledges are still outstanding subject to collection next Sunday, the entire amount raised was unusually good for our people in these trying days. I cannot understand how we pastors can be content to do less than go before our people with our powers concentrated on our objective in such a time as this. I am sure God has blessed our efforts over the whole South."

"I am greatly encouraged over the response the local pastors are giving to the matter and believe that victory is assured."

"On last Sunday I presented the Emergency plea and took an offering. My people are poor but they gave gladly. If every church would have the matter presented and a chance to respond we would get more than asked for. It is just as incumbent on churches like mine to do their best as upon churches of greater financial strength."

"All the churches in my Association will take the offering. We can do no less than give our people a chance to respond to the appeal."

Our missionary to the Spanish-speaking people in New Mexico, writes, "I am going to use all my

strength and ability in pressing this important matter on our Spanish Baptist Churches. The church at Albuquerque, New Mexico, has already \$34.00 in sight. We are expecting no less than \$40.00. Our church is composed of a very poor people. Most of them have no work. We have only forty-two active members."

"The apportionment for our church is \$250.00, which we will raise, and more. I am speaking over the State and will do all I can for missions. The outlined program has been taken up and if it is possible we will carry it into effect. Our State will raise its quota."

"I read with exceeding care your message to Southern Baptists and realize how important it is that our people get back of the mission program and do their best. Never before in the history of our denomination have our needs been more imperative than today. We will do everything in our power to make the most liberal offering possible for this worthy cause."

"Your letter reached me this morning, and I thought it would be helpful and encouraging to you to know that our church has definitely decided upon the matter of the Special Offering and will give preparation to it. We are hoping to raise more than our quota."

"We are beating the bushes out this way and are going to do our dead-level best for a great missionary collection."

The cause for which this offering is taken appeals to every redeemed soul. Home and Foreign Missions, of all things we are doing, is nearest to the hearts of our people. Those who love the Lord want to give to missions and nothing is included in this offering but missions. The money raised in this offering is to go exclusively to pay the salaries of missionaries. It is not to be used in meeting operating expenses. It is not to pay office salaries. It is not to go for debts. Every dime of the money raised will be used in paying the salaries of missionaries now on the field and in supporting the mission work actually being done by these two great Mission Boards. Not only is this true, but there will be no charge against this offering for expenses. The Sunday School Board has kindly and generously consented to finance the movement so that every dime given in this offering will go actually to the mission work.

Every church everywhere taking an offering and every member of every church giving his share means victory.

## MISSISSIPPI STUDENTS WIN PRIZES

The Department of Southern Baptist Student Work, Baptist Sunday School Board, Frank Leavell, Secretary in charge, announces the results of the Annual Southwide Prize Essay Contest for students. This annual contest is promoted by the Student Department for the Baptist Sunday School Board.

In Mississippi Wilson A. Hogan of Mississippi College, Clinton and Miss Kathryn Simmons, Mississippi State Teachers College, Hattiesburg, won respectively the first and second state prizes. The prizes were \$100 first, \$50 second.

The paper winning first prize in each state was entered in a Southwide contest. The winners in this Southwide contest were, first, Virgil Henry of Southern Illinois State Normal, Carbondale, and, second, Andrew Armistead, Baylor University, Waco, Texas.

The subject of the essay this year was "National Prohibition: (a) What Effect It Has Had on the Moral Life of America, and (b) What Can Be Done to Make It More Effective." More students than ever before participated.

Dr. W. F. Yarborough says that at Jasper, Alabama, a county-wide evangelistic campaign is being conducted with Dr. W. H. Knight of Atlanta as preacher.

Seven for baptism and two by letter were received into the church at Lucedale in a meeting in which Pastor G. S. Jenkins was assisted by Dr. R. B. Gunter.

Some people believe that machinery has taken the life out of religious work, and now the economists are blaming the machine age for the depression. Has it come to a show down between the man and the machine?

A Baptist is one who believes in the right of the individual to determine his own course of conduct in the light of God's word and under the impulse of a good conscience. Baptists have always followed their consciences and refused to allow the state to determine questions of morals and religion. And certainly a Baptist will not and cannot now surrender his conscience to the dictates of a political party. A man who has hitherto proclaimed himself a believer in prohibition and now announces that he has changed his views because his political party has told him what he is to believe is not to be trusted in any matter whatsoever.

"It is time for Jehovah to work, for they have made void thy law." Ps. 119:126.

Dr. J. E. Dillard of Southside Church, Birmingham, supplies for Foster Park Church, Chicago, four Sundays in August.

Is this a conundrum? If so, who can work it? How does it apply to our day? Isaiah said, "He that departeth from evil maketh himself a prey."

Dr. T. L. Holcomb of Oklahoma City writes that Brother J. Rodney Branton is visiting his parents this summer at Columbia, Miss., and suggests that pastors might well keep him busy. He is an alumnus of Mississippi College, of the Southwestern Seminary, and is now working toward his Ph.D. in Chicago University, specializing in New Testament Greek.

You would have thought that these words were written in 1932. They were written for 1932, though penned by David: Hide me from the secret council of evil doers, from the tumult of the workers of iniquity, who have whet their tongue like a sword, and have aimed their arrows, even bitter vows, that they may shoot in secret places at the perfect . . . They encourage themselves in an evil purpose." Read all of Psalm 64.

The church at Leland lost one of its best members last week in the death of Mr. Ben Stovall Milam. He was only forty years old, an alumnus of Mississippi College. He leaves a wife and a young daughter. His mother, Mrs. Addie Stovall McGee, died about a year ago. He was one of the most active members of the Leland church and interested in all Christian work. The editor was his pastor while Mr. Milam was a student in Mississippi College.

The meeting at Olive Baptist Church where Rev. Van Walker is pastor opened Sunday, July 3 with a good crowd for two services that day. As the meeting continued interest and attendance grew. Rev. Norman L. Roberts of Woman's College did the preaching. The visible results were five additions, 3 fine young men coming for baptism. People gave to visiting preacher much evidence of their affection for and confidence in Pastor Walker and his splendid family. Despite the depression these people are finding ways to be good stewards of their possessions. Bro. Roberts reports that he expects to be with Bro. Van Walker in two other meetings this summer.